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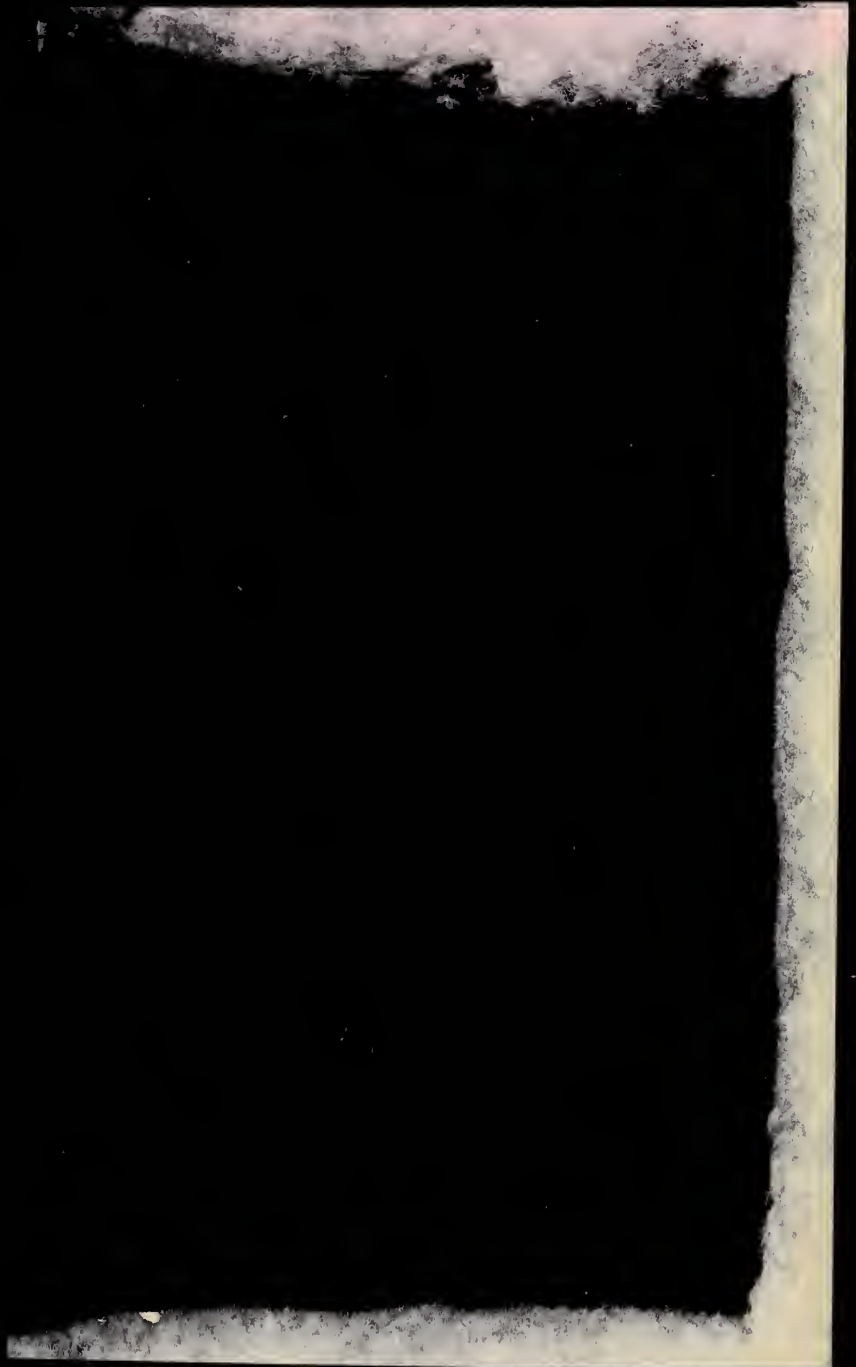
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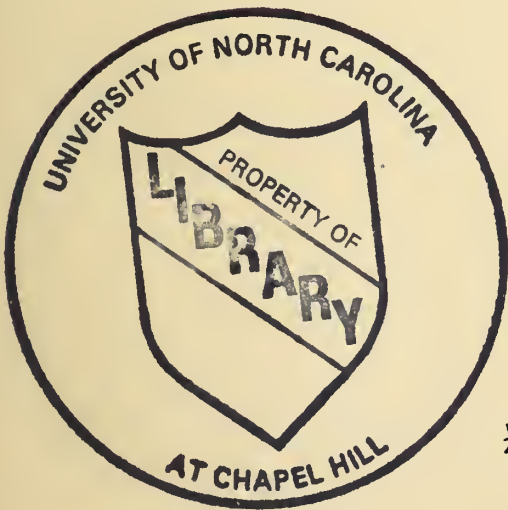
CRANMER'S LITURGICAL PROJECTS

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EDITED FROM BRITISH MUSEUM MS. ROYAL, 7. B. IV.

WITH INTRODUCTION, APPENDIX, NOTES, AND INDICES

By J. WICKHAM LEGG.



London.

1915.



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HARRISON AND SONS, PRINTERS IN ORDINARY TO HIS MAJESTY,
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COLLOTYPES.

(following p. lxviii.)

Plate	I.	fol.	4.	Hand A.	Corrections in Cranmer's Hand.
„	II.	fol.	9.	Hand B.	
„	III.	fol.	26.	Hand B.	Addition in Cranmer's Hand.
„	IV.	fol.	52b.	Hand C.	(Ralph Morice.)
„	V.	fol.	134.	Hand C.	(Ralph Morice.) Corrections in Cranmer's Hand.
„	VI.	fol.	152.	Cranmer's Hand.	
„	VII.	fol.	159b.	Hand D.	(? same as Hand A.)

PREFACE.

IT would seem, as far as present knowledge has advanced, that the work now printed at length was first brought to light from among the Royal Manuscripts of the British Museum by Mr. Edmund Bishop. It was edited in part by him in two or three Appendices to a volume brought out in 1890, bearing the title of *Edward the Sixth and the Book of Common Prayer*, with Cardinal Gasquet and Mr. Bishop as authors. The book passed into a second edition, little if at all altered, in 1891. With the consent of these two eminent scholars, the whole of the manuscript is now printed, and the only reason that can be given for so venturesome a step on my part is that a very large portion of the manuscript, such as the calendars, hymns, collects, legends of the saints, and other liturgical matter, has not as yet been completely made known.

Of the importance of all this manuscript for the history of the change of rite in England there can be no question ; and it does not seem unsuitable that a Society like the Henry Bradshaw Society, founded to edit by preference works which bear upon the history of the Book of Common Prayer, should undertake the task of furnishing to its members an unabridged edition of a manuscript which throws such light upon the first steps taken in framing the Mattins and Evensong that are to this day still in use in the Church of England.

To Mr. J. A. Herbert I am under very great obligations for the transcription of the manuscript, and for much assistance throughout the time that this edition has been in hand. Also to Mr. Henry Littlehales for repeated collations of the proofs with the manuscript ; and my conscience accuses me of a fault in

undertaking the editing of this manuscript at such a distance from its home: in extenuation, I can only plead that the work was begun some time before I left London, and that at a moment when I did not foresee the change that was to happen in my place of abode. After Mr. Littlehales left London, I have been indebted to the Treasurer for his kindness in settling some points in the proofs where I doubted their accuracy. The Secretary has again given me much help by his criticism on the Introduction and Notes.

But besides the help which is always given me so freely by the Treasurer and Secretary of the Society, I am indebted to the Rev. Dr. B. J. Kidd, Honorary Canon of Christ Church, Oxford; Mr. T. Gambier-Parry, of the Bodleian Library; Mr. L. H. E. Taylor, Mr. J. V. Scholderer, and Mr. D. T. Baird Wood, of the British Museum, for advice and assistance; for which I now offer them these imperfect thanks. Mr. R. A. Abrams, also of the Bodleian, has prepared the Liturgical Index.

J. W. L.

OXFORD,

November 30, 1914.

EDITIONS AND SYMBOLS.

- Ado = *Vetus Romanum Martyrologium hactenus a Cardinali Baronio desideratum et Adonis Vienn. Archiepisc. Martyrologium*, ed. H. Rosweyd, Antverp. Plantin, 1613.
- Allgemeine deutsche Biographie*, Leipzig, Duncker und Humblot, 1875-1910, in fifty-five volumes.
- Bishop (Edmund) ... = Gasquet and Bishop, *Edward the Sixth and the Book of Common Prayer*, appendices, first edition, London, John Hodges, 1890.
- Blume (Clemens) ... = *Analecta Hymnica Medii Aevi*, Leipzig, O. R. Reissland, 1908, Bd. li.
- B or Bosworth Psalter... = British Museum Add. MS. 37517. See Gasquet and Bishop, *the Bosworth Psalter*, London, Bell, 1908.
- Breviary, Old Roman ... = *Breviarium Romanum*, Iunta, 1534, 4°.
- Modern ... = „ „ Romae, Desclée, 1909.
- C. = Clichtoveus, *Elucidatorium ecclesiasticum*, Parisiis, H. Stephanus, 1516, fo.
- Dreves (G. M.) ... = *Analecta Hymnica Medii Aevi*, Leipzig, 1907, Vol. 1.
- 1 of Edward VI. ... = Book of Common Prayer, Whitchurch, 1549, facsimile of copy in British Museum (shelf mark C. 25, l. 14, 1), by G. Moreton, 1896.
- Erasmus = *Novum Testamentum ex Erasmi Roterodami recognitione*, Basileae, Io. Frobenius, 1527, fo.
- Gasquet, *see* Bishop.
- Grotefend (H.), *Zeitrechnung des deutschen Mittelalters*, Hannover, Hahn, 1891.
- Löhe (Wilhelm), *Agende für christliche Gemeinde des lutheranischen Bekenntnisses*, Nordlingen, Beck, 1853, 2e Auflage.
- Martyrologies :
- Reformed ... = *Martyrologium Romanum*, auctore Caesare Baronio, Venetiis, 1587. Or Antverp. Plantin, 1613, ed. Rosweyd.
- Unreformed ... = *Martyrologium secundum morem Romane curie: cum Calendario nouiter impresso*, Venetiis, Sabio, 1522. *See also* Ado and Usuard.
- Migne, P.G. = Migne, *Patrologia Graeca*.
- Migne, P.L. = Migne, *Patrologia Latina*.
- Missale Romanum*, 1474 = ed. Dr. Robert Lippe, H.B.S., 1889-1907, in two volumes.

- Missale Sarum*... .. = Ed. Francis H. Dickinson, Burntisland, 1861-1883.
- Mozarabic = *Breviarium secundum regulam beati hysidori, dictum mozarabes . . . Toleti . . . iussu . . . francisci ximenes . . . per magistrum Petrum hagembach, 1502.*
- Q or Quignon = both of the following editions :
- Q¹ = *Breviarium Romanum a Francisco Cardinali Quignonio editum et recognitum*, Cantabrigiae, 1888.
- Q² = *The second recension of the Quignon Breviary*, Henry Bradshaw Society, London, 1908.
- Richter = Ae. L. Richter, *Die evangelischen Kirchenordnungen des sechzehnten Jahrhunderts*, Leipzig, Günther, 1871, in two volumes, quarto.
- S or Sarum = *Breviarium ad usum insignis ecclesiae Sarum*, ed. Procter and Wordsworth, Cambridge, 1882.
- Sehling = Emil Sehling, *Die evangelischen Kirchenordnungen des XVI. Jahrhunderts*, Leipzig, Reisland, 1902 ; five volumes have appeared.
- Syon = *The Martiloge in Englysshe after the use of the chirche of Salisbury*, ed. F. Procter and E. S. Dewick, London, H. B. S. 1893.
- Usuard = *Martyrologium Usuardi monachi*, Coloniae, 1521, 8°.
- Vulgate = *Biblia Sacra vulgatae editionis Sixti V.* etc. ed. C. Vercelloni, Parisiis, Lethielleux, 1891.
- Weale (W. H. J.), *Analecta Liturgica*, Insulis et Brugis, Desclée, 1889.
- Witzel = *Hagiologium . . .* per Georg. Vicelium, Moguntiae, Fr. Behem, 1541 fo. Cranmer's copy is in the British Museum.
- Ximenes, *see* Mozarabic.
- Y or York = *Breviarium ad usum insignis ecclesie Eboracensis*, ed. S. Lawley, Surtees Society, 1880. The letters following this symbol in brackets are variants found as footnotes in this Surtees edition.

INTRODUCTION.

DESCRIPTION OF THE MANUSCRIPT.

THE Manuscript, Royal 7. B. IV. in the British Museum, consists of 159 leaves of paper, in folio, measuring 300 millimetres by 200, or twelve inches by eight. The present binding appears to date from the entrance of the book into the Museum; it is of brown calf, with M. B. in large Roman capitals on the side. It is lettered at the back: *Festivale et Hor. Canonic. Series. Codex seculi XVI. Mus. Brit. Bibl. Reg. 7. B. IV. [illegible] 1. 22. Plut. VIII. C.*

There are two fly-leaves of vellum, binders' waste, at the beginning and end of the volume. The yet unpublished Catalogue of the British Museum states that they are from a commentary on the Decretals of Gregory IX., in a late thirteenth century hand, containing lib. i. tit. iii. cap. 14-38. Also, according to the same authority, there is written in a late sixteenth century hand, on the verso of fo. 3: *Festivale et horarum canonicarum series.*

The portion of the manuscript which in the pages below is called Part the Second is thought, according to the British Museum Catalogue, not yet published, to be earlier than Part the First, and to have been probably written between 1543 and 1547. Part the First, it is said, may be later than the death of Henry VIII. in January, 1547. The Calendar at the end of the manuscript may be intermediate. Following the suggestion of Gasquet and Bishop,¹ the Catalogue confirms the idea that one or more of these drafts were probably among the books asked for by Convocation in November, 1547.

Mr. J. A. Herbert, of the Department of Manuscripts in the British Museum, to whom the Society owes the transcription of the manuscript, has also been so good as to add the following notes, dated 16 August, 1912.

I have done my best to make a thorough examination of the hands in Royal 7 B. iv., but I do not see anything that I can say, worth saying,

¹ Gasquet and Bishop, pp. 1, 16.

after the pronouncements of Gasquet and Bishop (*Edward VI. and the Book of Common Prayer*, 1890, p. 312) and of the authors of the new (not yet published) Catalogue of the Royal MSS. But I will just state their conclusions briefly, with any few comments of my own that seem worth making.

1. ff. 4-6*b*. The body is a formal hand (say Hand A): the additions, though not all written at the same time (some being in a much paler ink than others), appear to be all in Cranmer's hand. [Gasquet and Bishop and the Catalogue assert positively that the additions *are* by Cranmer. And I see no reason for dissenting.]

2. ff. 7-47. In another formal hand (call it Hand B). I am not certain that it is not the same as A, but I certainly could not venture to say that it *is*. Gasquet and Bishop call ff. 7-21 one hand, and say it "seems to be the same" as ff. 22-47, but I agree with the Catalogue in asserting confidently that the hand of ff. 7-21 is the same as that of ff. 22-47). Additions by Cranmer. [So Gasquet and Bishop, and Catalogue; I see no reason for dissenting.]

3. ff. 50-132*b*. In a good clear regular hand (C), asserted by the Catalogue to be that of Ralph Morice, Cranmer's secretary. [for whom see *Dictionary of National Biography*.]

[It is certainly the same hand as Harley MS. 426. (*De summa Trinitate et fide catholica*, etc., preceded by table of contents in Cranmer's hand), to which the Catalogue refers. I don't know on what grounds Harl. 426 is assigned to Morice, but have every reason for believing them to be solid.] Both Gasquet and Bishop and the Catalogue speak of additions by Cranmer; but the only additions I have seen in this part seem to be in Hand C.

4. ff. 133-150. Evidently in Hand C. [Gasquet and Bishop say "seems to be," but I think with the Catalogue that one may safely go further.] Additions by Cranmer. [So Gasquet and Bishop, and the Catalogue; I see no reason for dissenting.]

5. ff. 151-156. Entirely in Cranmer's own hand. [So Gasquet and Bishop and the Catalogue; I see no reason for dissenting.]

6. ff. 157-159*b*. In a formal hand (D) which Gasquet and Bishop say probably is A. But the Catalogue [prudently, as I hold] says that this identification "seems very doubtful."

It may be taken for a rule that where in the notes it is said that changes have been made in a different hand, the hand is that commonly looked upon as Cranmer's. So also the whole of the Table of Lessons from fo. 151 to fo. 156 that follows Part the Second is thought to be in Cranmer's own hand. But if this connexion with Cranmer be doubted, the formal hand that wrote from fo. 50 to fo. 132*b* is, in the opinion of the most expert palæographers, that of Ralph Morice, Cranmer's faithful servant and secretary.

At Cranmer's attainder his books were sold, and a large portion of them passed into the possession of Lord Lumley,

whose name appears on the lower margin of fo. 1 of the manuscript. From him many of Cranmer's books passed into the library of Henry, Prince of Wales, the eldest son of King James the First, and formed part of the Royal Library, which on the foundation of the British Museum became, by the gift of King George the Second, the property of the Trustees.

An examination of the water-marks in the paper was made, but little was gained by this in deciding the difference in age of the two Parts. A medley of water-marks runs through both Parts. Sometimes there is a flagon, sometimes a glove with a star over the middle finger, sometimes a smaller glove. According to Monsieur Briquet these water-marks may be assigned to the fourth decade of the sixteenth century¹; but the means for forming a more precise conclusion do not at present seem to exist. I have also availed myself of the large collection of tracings of water-marks made by Mr. Beazeley from the papers of the Chapter Library at Canterbury; but without being able to throw further light upon the date of our manuscript. They are in the British Museum, Add. MSS. 38,637-8, with explanatory notes in MSS. 38,639-38,642.

THE COMING OF THE CHANGE OF RITE IN 1549.

It is a commonplace of the liturgical student that the essence of the Divine Service consists in the recitation of the psalms, with readings of lessons from holy Scripture. In most of the mediæval rites the psalms are recited, or should be recited, once a week, and the lessons are supposed to be so distributed that the whole Bible may be read through once a year. There can be but little doubt that some such idea as this was present to the mind of Cranmer when he drew up the papers which are now edited for the Henry Bradshaw Society. In Cranmer's time the Roman and the local Breviaries, like that of Sarum, had departed largely from this ideal, and yet it is possible to detect the original scheme in the books of the period, whether written or printed, containing the Divine Service; though hardly to be found in the daily practice of the clergy, for the overfilling of the Calendar with festivals had caused the weekly recitation of the whole psalter to cease, and the lessons from the Bible to be replaced by the legends of the saints.

Thus a very grave departure from the original purpose of the Divine Service had been brought into the Western Church. And after this abuse had been endured for some centuries, a cry arose

¹ C. M. Briquet, *Les Filigranes, Dictionnaire historique des Marques du Papier*, Bruxelles, 1907, tome iii. and tome iv.

for a revision of the Breviary, even before the Lutheran Reformation in Germany. This was needed more than a revision of the Missal. The Renaissance caused great dissatisfaction with the Latin of the Breviary: and as to the literary value of its parts, Erasmus complained of the historical inaccuracy of the Legends of the Saints; and an Archbishop of Mentz compared them to old wives' fables.¹ Local attempts at reform were made at Sens, Bourges, and Soissons in the third decade of the sixteenth century, and at last a definite revision was achieved, which received the approval of more than one Roman Pontiff. In 1535 was published the first recension of the Breviary of Cardinal Quignon.² The second recension appeared in 1536. Edition after edition came out until more than a hundred had been issued before the final suppression of this breviary by the reform of Pius V. in 1568. Such popularity is some evidence of the need felt in the West for a reform of the Divine Service.

Some such ideas as to the nature of the Divine Service must have been in Cranmer's mind as well as in those of the adherents of the Papal Court. If the Sarum Breviary had continued in use in England, it could not have been retained without searching reform, such as that which the Roman Breviary underwent at the hands of Pius V. Indeed, the revision might very profitably have gone further, further even than the lines of Cranmer's scheme printed below, which may be called Part the Second; it might have followed the plan shown in Cardinal Tommasi's suggestions, which were reprinted³ some few years ago by the Church Historical Society.

To return to the unrevised Sarum. If we take up this Breviary for a short examination it will be perceived at once that not only a translation of this service book had become necessary in the sixteenth century if worship were to be in the vernacular, but a thorough revision of all its contents was imperative. The calendar, it may be thought, called aloud for a complete rearrangement: if we look at the Calendar of the Cambridge reprint⁴ there is hardly a day that is not taken up by a saint, with what disturbance of the Psalter may be imagined when it is remembered that each saint's day had proper psalms, and that

¹ D. Erasmus, *Epistolae*, Liber xxix. Epist. 29. London, Flesher and Young, 1642, col. 1750.

² A short account of the efforts at reform before the publication of Cardinal Quignon's breviary will be found in *The Second Recension of the Quignon Breviary*, H.B.S. 1912, vol. ii. p. 4. See also *Transactions of the St. Paul's Ecclesiological Society*, 1905, vol. v. p. 17.

³ *The Reformed Breviary of Cardinal Tommasi*, edited by J. Wickham Legg, S.P.C.K. 1904.

⁴ *Breviarium . . . Sarum*, ed. F. Procter and C. Wordsworth, Cambridge, 1882, in three fasciculi.

these proper psalms were nearly the same for every saint or festival. Thus if any return had to be made to the recitation of the whole psalter it was plain that either the Calendar must be cleared of all but the chiefest saints, and the Common abolished, or a redistribution of the Psalter be made. In the reform of Pius X. this latter procedure was chosen, but some Continental critics of this reform have held that it was the Calendar with which his advisers should have begun, leaving the old Gregorian Psalter, of immense antiquity, untouched, but with no proper psalms save for the highest feasts.

Thus Cranmer was but returning to the practice of antiquity in devising some reform whereby the whole of the Psalter should again be recited in the Divine Service. Not less was the need of reform in the lessons, if the whole of the Bible were to be read once in the year. If we take up the *Temporale* of the Sarum Breviary and look at the amount of Scripture reading that is contained in the lessons, it will be a surprise to many of us to see how little Scripture was read. In theory Isaiah was read during Advent. In practice, some two or three verses were read in each Scripture lesson during Advent, so that by Christmas Eve they had only reached the fourteenth chapter of that prophet. During certain seasons no Scripture was read at all, as from Christmas Day to Twelfth-night Eve, and during the Octaves of Easter and the Octaves of Pentecost. In certain breviaries on the Continent no Scripture was read during Lent on weekdays, and the Roman Breviary, even in the Reform of Leo XIII.¹ continues to be a great offender in this respect.

This great defect, the absence of the public reading of Scripture in the Divine Service, must have been perceived in the reign of Henry VIII. In England it was understood that even if there were to be no extinction of the Sarum Breviary, such as took place soon after the death of Henry VIII., still a considerable change was to be looked for. Thus certain resolutions appear to have been passed in the Convocation that sat between March 28th and April 3rd, 1541, from which the following extract has been taken :

It was ordered also, that every Sunday and holy day throughout the year, the curate of every parish church after the *Te Deum*, and *Magnificat*, should openly read unto the people one chapter of the New Testament in English, without exposition ; and when the New Testament was read over, then to begin the Old.²

¹ *Breviarium Romanum ex decreto SS. Concilii Tridentini restitutum, S. Pii V. Pontif. Max. jussu editum, Clementis VIII. Urbani VIII. et Leonis XIII. auctoritate recognitum.* Desclée, 1909.

² Convocation of Canterbury, March 29, 1541. D. Wilkins, *Concilia*, Lond. 1737. t. iii. p. 863.

And further. There are *certain ecclesiastical laws* framed by the authority of Edward VI. which direct the reading of lessons from Scripture in the common tongue.

The gospel and epistle to be red in the heringe of the people. [in m.]

Also in the time of high masse with in euery church he that saieth or si[n]geth the same shall rede or cause to be redde the Epistle and Gospell of that masse in Englishe and not in laten in the pulpit or in such conuenient place as the people may here the same. And also euery sonday and hollyday, they shal plainley and distinctly reede or cause to be red one chapter of the new testament in englishe, in the saide place at mattens, imediatly after the lessons, and at euensonge, after magnificat, one chapter of the olde testament.¹

Unless we hold firmly to the opinion that nothing, hardly a comma, can be changed in the Divine Service, *inconsultis Pontificibus*,² Cranmer's changes would not seem so unjustifiable in altering the distribution of the Psalms; or even in adopting the version of Erasmus for Scripture, as a little later on we shall see was done in the *Quartae Lectiones* of Part the First. But then there is the radical difference that the changes made by the Humiliates of Milan, like as they were to the changes made by Cranmer, were made by the authority of the reigning Pontiff, Paul III., and thus they could be altogether free from blame in the eyes of the stricter canonists.

On making a little study of these papers of Cranmer, they will be found to fall quite naturally into two portions. The leaves which are now bound up in the first part of the manuscript, from leaf 4 to leaf 132, and which may be called Part the First, were written under an inspiration which eventually led to the Mattins and Evensong of the I. of Edward VI. and so later on to the same services in the present Book of Common Prayer, now in use. The leaves from 133 to 156, near the end of the manuscript, which may be called Part the Second, were conceived under the influence of the Breviary of Cardinal Quignon, and did not lead to any practical result that we know. The Calendar at the very end from leaf 157 to 165 may not belong to either Part, but if it have any connexion with the other parts of the manuscript, such connexion will be more with Part the First than with Part the Second.

THE MANUSCRIPT AS A WHOLE.

It may be well to begin this attempt at describing in detail

¹ John Foxe, *Actes and Monuments*, London, John Day, 1563, p. 687. (Ed. S. R. Cattley, London, Seeley and Burnside, 1838, vol. v. p. 710.)

² D. Bouix, *Tractatus de Iure liturgico*, Arras, 1860, 2^e ed. Pars IV. cap. iv. prop. vi. p. 268.

these projects of Cranmer's by a view in broad outline of these two Parts. It has just been said that Part the First is allied to the Mattins and Evensong of I. of Edward VI., while Part the Second is allied to the Breviary of Cardinal Quignon. Thus the conception determining the plan of Part the First differs considerably from that determining the plan of Part the Second, and it would seem to follow that Part the Second was most likely devised before Part the First, though Part the Second is placed after Part the First in the manuscript. For it would seem natural to think that these pieces follow the course of Cranmer's mind, and that they pass from that more elaborate, like Quignon, to that of the simpler, as the Prayer Book Mattins and Evensong. But Cranmer's vacillation has to be reckoned with. He may have returned to earlier thoughts after having drawn up what may seem to us to be the later. For example: The stanzas in veneration of the Cross in *Vexilla Regis* are retained in the First Part but have disappeared from the Second; and the Invention of the Cross appears on May 3 in the Calendar of Part the First while it is absent in the *Calendarium Secundum* that follows Part the Second and is supposed to be intermediate between the First and Second Parts. In 1546 Cranmer tried to persuade Henry VIII. by his own royal authority to put down all marks of veneration of the Cross in the Service books, but his advice was not acted upon.¹ Thus if Cranmer had been at all consistent in developing his opinions, Part the First would have been put together before 1546.

And to show that in a reform the simpler forms are not always the later, there are the two recensions of Q. The first text has no anthems; but the second text returns to anthems; and the lessons, which were almost entirely of Holy Scripture in the first text, are borrowed abundantly from the passages of the Fathers to be found in the Old Roman Breviary of 1534. The changes made are nearly all a going back to mediæval practice. Nevertheless, as between the two Parts, there will very likely be a preponderance of opinion that the composition of Part the Second preceded Part the First; so it may be well to take Part the Second before Part the First; though there is no exact proof which came into existence before the other.

THE STRUCTURE OF THE SECOND PART.

The Hours of Prayer in Part the Second are given in the full mediæval number of seven, counting Mattins and Lauds as one.

¹ Henry Jenkyns, *The Remains of Thomas Cranmer*, Oxford University Press, 1833, vol. i. p. 319.

They contain those last added to the series, Prime and Complin ; and they have as well the Hours said at nine o'clock, noon, and three, together with the primitive Hours of Mattins and Vespers. Each Hour in Part the Second is arranged on the scheme of Q : *Deus in adiutorium*, a hymn, three psalms, and a collect.

The Hours are preceded in every case by the Lord's Prayer, as in Q¹ without *Ave Maria* or *Credo* : though *Ave Maria* is said in Q² and *Ave Maria* and *Credo* in S. before Mattins.

Mattins differs from the other hours in several ways. It has *Domine labia* said before *Deus in adiutorium*, and *Venite* is interposed before the hymn and the psalms. But this is common to Q and the mediæval breviaries generally. Also there are four lessons said after the psalms before *Te Deum*, for which in Septuagesima and Advent is substituted *Miserere*, our psalm li.

Lauds has no hymn, following the precedent of Q, and it may possibly have had its third psalm, if here Cranmer followed Q, supplied by the Canticle from the mediæval breviary. A portion of the sapiential books is read before *Benedictus*, and apparently the anthem to Lauds is said after *Benedictus* and the reading of this sapiential portion. The collect of the day is then said. After the collect of the day follow *preces* with the collect commonly said at Prime. This is an unusual transposition. The collect of the day should have been said after *preces*, and the collect for Prime at Prime, if Sarum precedent had been followed.

It may be noticed that the *preces* are precisely those said in I of Edward VI. and, to this day, in the Book of Common Prayer, with a verse and respond added: *O God make clean our hearts*, etc.

None is made to differ curiously from the other Hours in its ending. It has the hymn and three psalms, as at Terce and Sext, but *preces* follow the psalms, as at Lauds, and a collect, *pro iter agentibus* from the Sarum Missal, ends the office.

It seems as if the compiler had in his mind the institution of three groups of Hours, most likely to be said together : Mattins, Lauds, and Prime, as one group ; Terce, Sext, and None, another ; and finally Vespers and Complin. Thus, in practice, the number of times in a day for which men met for prayer would be reduced to three, instead of seven.

Vespers shows at first a strict adherence to the Quignonian type : hymn, anthem, then psalms and *Magnificat*, anthem repeated ; but after the anthem comes a lesson from the same book as at Mattins, followed by the collect of the day. In Q there is no lesson at Vespers. In the Second Part no such interpolation of the lesson comes between the psalms and

canticle at Vespers as there is at Lauds (p. 116, l. 9). Ancient precedent would demand that nothing like a lesson should be thrust between the first recitation of the anthem and its repetition at the close of the liturgical group of psalms and canticle.

At Complin there is again the Quignonian order, except that *preces* are said at the end. Cranmer has shown a good judgement in not following Q, who rejects *preces* at almost every hour; he has re-introduced them at four, Lauds, Prime, None, and Complin. Apparently he intended to signify by the *preces* the termination of the group of Hours to which attention has been invited above. This, however, does not hold good of the group of Mattins, Lauds, and Prime, where *preces* are said at the end of Lauds, and of Prime. Or was it that Cranmer designed that Prime should be said by itself?

THE QUIGNONIAN SOURCES OF THE SECOND PART.

In reckoning up the sources from which Cranmer derived his ideas of reform, it can hardly any longer be denied¹ that he borrowed from Q² almost to a greater extent than from Q¹. Convincing evidence of his knowledge of Q² may be found in the prefatory matter, which is now printed below in the Appendix, in quadruple columns. In the prefatory matter, for example, the paragraph beginning *Nihil unquam* on p. 169, l. 40, below, has its equivalent in Q² but not in Q¹. Anthems were wholly omitted from Q¹, but they are to be found in Part the Second, with some that are peculiar to Q²: it may not unreasonably be inferred that Cranmer derived them from Q². Making some comparison of the Ash Wednesday anthems in Part the Second with those in Q²: on p. 124, l. 33, *Derelinquet* is the same, and on l. 24, Cranmer follows verbally the anthem *Convertimini* in Q², but not that of S. The lesson *Magnus enim* is plainly suggested by Q² but not by Q¹. Then on p. 126, l. 5, at Passion Sunday, Cranmer has *quia* with Q² while Q¹ has *qui*: the anthem at Mattins is *Circumdederunt*, as Q², while there is no such anthem in S. The third lesson on Maundy Thursday (p. 130, l. 5), *Convenientibus*, is taken from Q². This is not the lesson in Q¹. *Posuerunt* is Cranmer's anthem for Mattins of Easter Even, as in Q², but not in S.

While the anthems of the Second Part are often borrowed from Q², another suggestive appearance may be noticed in the

¹ I ventured to point this out as well as my suspicions of the divided work of the editors in a review of Gasquet and Bishop's "Edward VI. and the Book of Common Prayer," which appeared in the *Church Quarterly Review* of January, 1891, enriched by some additions from the pen of Mr. C. Knight Watson, who was then editor.

three Hours which have *Benedictus*, *Magnificat*, and *Nunc Dimittis* imbedded in their framework. In the Sarum use these canticles formed a separate part of the Hour, appearing after the psalms had been said, and they were divided from them by a little chapter and hymn, while the psalms had their own anthems different from that of the canticle. In Q³ the psalms and canticle are said continuously together under one anthem, and either no hymn, as at Lauds, is said, or the hymn is said, as at Vespers and Complin, before the psalms. The same arrangement is followed in the Hours of the Second Part, the anthem being said at the beginning of the psalms and after the Canticle, and the hymn at the beginning of the Hour.

This Second Part is spoken of in a chapter of *Edward VI. and the Book of Common Prayer*. From internal evidence I feel inclined to ascribe the paragraph to Cardinal Gasquet :

The choice of Quignon's work for a model has an aspect almost eirenical. At the time it must have seemed more than probable that the Quignon breviary would before very long become the recognized office book of the Roman church. Its ready and general acceptance on this side of the Alps gave promise that it would become the common breviary of the West. To take the Quignon text therefore showed some disposition, so far from widening the breach caused in England by the separation from Rome, to keep to points of contact with the Western church as far as possible.¹

Therefore it is concluded that this scheme was not Cranmer's, but Tunstall's. But such a change of tactics seems quite consonant with the vacillation habitual in Cranmer's mind.

THE STRUCTURE OF PART THE FIRST.

Next to make an attempt at drawing an outline of the structure of the First Part. It may show the difference in the ideas which dominate the two sections of the manuscript if it be pointed out that in the Second Part there are retained the eight or seven mediæval Hours of prayer, of which mention has just been made; but that in the First Part there are only two Hours, Mattins and Evensong. Cranmer notes on p. 22, l. 14, the omission of Complin, Prime, Terce, Sext, and None. Instead of saying these Hours separately, at different times of the day, men were used to come together for prayer only twice a day. It may, indeed, be readily allowed to Cranmer to complain of the great resemblance of Terce, Sext, and None,

¹ Gasquet and Bishop, *Edward VI. and the Book of Common Prayer*, Hodges, 1890, p. 28.

which renders these mediæval offices wearisome. Monseigneur Batiffol recognizes this when he says :

The incessant daily use of Psalm cxviii. [*Beati immaculati*, ps. cxix.] was a grave imperfection in the breviary, especially when we consider how little variety there is in the matter contained in this psalm, and the monotonous character of its literary form.¹

It may be remembered, however, that it was only in the breviaries based on the Gregorian Psalter, that the day Hours have this incessant repetition of *Beati immaculati*. In Q the psalms varied daily. There were different psalms also in the Benedictine distribution for the little Hours. If in Part the Second Cranmer used the Quignonian distribution he could not have justly complained of the little Hours in the language which he has employed on ll. 17 and 18 of p. 22. This may be another instance of the vacillation and inconsistency which distinguish Cranmer's behaviour ; or, it may suggest that Cranmer passed from Sarum direct to the First Part, and that he wrote Part the Second after Part the First.

Further : anthems, responds, invitatories, and little chapters were removed, in accordance with the preface.² The removal of these by Quignon, except the invitatories, was considered by a contemporary of Quignon, Doctor Navarrus,³ one of the more excellent parts of his reform. The mind is no longer drawn away from prayer by the search for these chapters and responds. But the greatest support given to Cranmer's removal of anthems, responds, and such like, was that afforded by the Blessed Cardinal Tommasi, "the Prince and Doctor of Liturgy in the Western Church," who removed anthems and responds from his scheme for the Divine Service. Benedict the Fourteenth, the most learned of modern Popes, was likewise in favour of the discontinuance of anthems to the psalms and canticles ; so also Galliccioli, the editor of St. Gregory the Great, and Binterim, who says of anthems and responds that they are "eine sinnlose Battologie."⁴ So that Cranmer, in removing anthems from the psalms and canticles, had great authorities to support him in the future. The Lutherans, curiously enough, as we shall see below, almost insisted on the retention of anthems and responds in their *Orders*.

¹ Pierre Batiffol, *History of the Roman Breviary*, translated by A. M. Y. Baylay, Longmans, 1912, p. 327. On the Decree of 1911.

² See below, p. 16, l. 18.

³ Martin de Azpilcueta, *Enchiridion sive Manuale de Oratione et horis canonicis*, Romae, de Angelis, 1578, p. 448.

⁴ See the references in *The Second Recension of the Quignon Breviary*, H.B.S., 1912, vol. ii. p. 56.

The whole psalter was to be said, according to the First Part, twelve times in the year, and the Old Testament read once, and the Gospels, Epistles, and Acts of the Apostles, thrice, in the year. With some exceptions, three psalms were to be read at each Mattins and Evensong. There were to be five daily lessons: two from the Old and one from the New Testament, at morning service; two, one from the Old, another from the New, Testament, at evening service. These lessons were to be in the vernacular, and read from a pulpit outside the quire, not as the practice hitherto had been, within the quire. Such a change was not only a return to antiquity, but was an attempt made to promote the edification of the people by the better hearing of the lesson.

Mattins began with the Lord's Prayer in the vernacular, *Domine labia mea, Alleluia*, or *Laus tibi* from Septuagesima to Easter. A metrical hymn was next sung, *Venite* being omitted, then the three psalms, and the three lessons, followed by *Te Deum* and the *Quarta lectio*, if a Sunday or festival; *Benedictus*, and a collect. On Sundays *Quicumque vult* was next said, with *preces*, and the collect formerly said at Prime in S and Q.

Evensong followed closely the framework of Mattins, exchanging the three or four lessons for two, and *Te Deum* and *Benedictus* for *Magnificat*.

A considerable innovation may be noticed: that the Lord's Prayer at the beginning of the service and also before the three lessons was to be said in the vernacular. The lessons themselves were also to be in the mother tongue, even the *quartae lectiones* it would seem, though as they stand in the manuscript they are in Latin. The practice of reading lessons in the vernacular from Scripture in the divine service and during mass was not entirely new to the decade in which Cranmer was writing, for directions to read a portion of the Old and New Testament in the pulpit had been given in 1541.¹ Thus it is not necessary to invoke the direction in the Brunswick *Agenda* that the reader should stand outside before the altar to read the lessons,² as inspiring this rubric into Cranmer's mind.

A like curious practice of reading some part of the service in Latin and some in German will be noticed below when the early German *Agenda* come to be spoken of. Martin Luther taught that it was a good thing to have part of the service in Latin; indeed he would have had four tongues in use in worship: German, Latin, Greek, and Hebrew.³

¹ See above, p. xv.

² See below, p. xxvii.

³ *Vorrhede Martini Luther*, 1526 (see Sehling, i. 11).

THE SUPPOSED LUTHERAN SOURCES OF PART THE FIRST.

Whence did Cranmer draw his ideas in framing Part the First? Some will be sure to tell us that he had seen a similar formula in Germany, or in German books, or had heard of such; so that it may be desirable to see whether a possible source may be found in one or more of the numerous *Kirchenordnungen* published before the time at which it seems likely that Cranmer composed this Part, that is at latest before 1549. The large collection of such *Kirchenordnungen* which have been published by Dr. Emil Sehling since the present century began,¹ seems to afford a useful means of testing in this country the supposition that Cranmer drew his plans from the German *Agenda*, not forgetting Richter's similar but earlier collection, which is, however, not so full.² Most valuable, also, has been the fine collection of Lutheran *Kirchenordnungen* in the British Museum, as a supplement to the information given by Sehling and Richter.

That certain features must be common to Lutheran and English reforms will be granted if it be once allowed that the essence of Divine Service or Canonical Hours consists in the saying or singing of psalms and scripture hymns or canticles, followed by the reading of portions of Holy Scripture and the recitation of the Lord's Prayer. This is admitted by Lutheran Ritualists such as Löhe. He says: all the Roman Hours have four main constituents: Hymns (not necessarily metrical), Psalmody, Lessons, and Prayer. And a little further on he says that the Lutheran Mattins and Vespers have their roots in the Hours.³ So that if the principles on which Cranmer's First Part and the Lutheran *Agenda* are framed be the same, it is plain that the general structure will be much the same in both, and that differences will only arise in matters of detail.

In fact, in turning over these *Agenda* one cannot help noticing what a great part of the mediæval system has survived. There is to be the Eucharist every Sunday provided there be communicants; and every Saturday evening Vespers, followed by the private confession of those who propose to communicate next morning. The order for their Eucharist, called a Mass (*Messe*)

¹ Emil Sehling, *Die evangelischen Kirchenordnungen des XVI. Jahrhunderts*, Leipzig, Reiland, 1902-1913, in five volumes, quarto.

² Ae. L. Richter, *Die evangelischen Kirchenordnungen des sechszehnten Jahrhunderts*, neue Ausgabe, Leipzig, Günther, 1871, in two volumes, quarto.

³ Wilhelm Löhe, *Agende für christliche Gemeinden des lutherischen Bekenntnisses*, Nordlingen, Beck, 2^e Aufl. I. Th. pp. 70 and 71. "Johann Konrad Wilhelm Löhe, einflussreicher und vortrefflicher lutherischer Geistlicher des 19. Jahrhunderts" (*Allgemeine Deutsche Biographie*, Leipzig, Duncker und Humblot, 1884, Bd. xix. p. 116).

follows in many features the outline of the mediæval Roman mass¹: when there are no communicants, the mediæval *missa sicca* (Table prayers) is taken as a guide.

The elevation of the Sacrament during the Recital of the Institution was preserved in the early *Agenda*.² And in Löhe's suggestions made in the middle of the nineteenth century, he recommends the sign of the cross to be made in blessing and the custom of ringing a small bell (*Betglocke*) at the *Vater unser* at the end of Mattins and Vespers,³ clearly an imitation of the ringing at the Elevation. The chasuble and surplice were retained, also the two mediæval altar lights, even to the middle of the nineteenth century, if not longer. The Christian year from Advent to Trinity is still preserved in Germany.

Of the Divine Service, as understood in the Middle Ages, it will surprise many when they learn how much that was mediæval survived. Near or in Berlin, at a district known by the name of Cöln-an-der-Spree, there was a collegiate church founded by the Electors of Brandenburg, the breviary of which was printed in 1577 and is hardly to be distinguished from a mediæval breviary in its arrangement. It appears to have been edited at the command of John George, Elector of Brandenburg, by Andreas Musculus, his brother Paul, and George Cœlestin.⁴ Copies are rare; one is in the Royal Library at Berlin, another in the Royal Library at Dresden, and there is also a copy in the British Museum, where its shelf mark is C. 52. e. 10. The title page is as follows:

Breviarii, Collegiatae Ecclesiae Coloniensis, in Marchia cis Sueuum, liberalitate & beneficentia Illustrissimorum principum Electorum Brandenburgicorum fundatae, & quasi per manus singulari pietate & industria, ad normam sanctae Apostolicae antiquitatis, ab omni Idolatria, superstitione & abusu, posteris traditæ, vindicatæ & repurgatæ Pars Prima,

¹ Cranmer has also called the Eucharistic office in the I. of Edward VI. a mass: "commonly called the Masse." But it has long been evident that an office to which the name of Mass can properly be given must be in Latin. No Liturgy in English, or German, or Slavonic, or Greek, can reasonably be called a mass. See also Dr. Adrian Fortescue: "It is only in the Roman (or Gallican) rite that the Eucharistic service can correctly be called Mass" (*The Mass, a Study of the Roman Liturgy*, Longmans, 1912, p. vii.)

² *Gottesdienst-Ordnung der Stadt Coburg*, 1524 (see Sehling, i. 542). Daniel has a long note on the retention by Luther of this, the chiefest and latest of the mediæval ceremonies (H. A. Daniel, *Codex Liturgicus Ecclesiae Lutheranae*, Lipsiae, Weigel, 1848, p. 87). How much that was mediæval still remains among the Lutherans may be understood from Daniel's work. It was the Reformed who thought evil of everything that they found in existence in the Church, not the Lutherans. Cf. C. W. Spieker, *Lebensgeschichte des Andreas Musculus*, Frankfurt-a.d.O. Trowitzsch, 1858, p. 24, on the Survival of the Mediæval Ceremonies.

³ Löhe, *Agende*, Th. i. pp. 55, 69.

⁴ C. W. Spieker, *op. cit.* p. 300.

Continens dispositionem Psalterij ad horas, vt vocant, Canonicas. Impressum Berolini, Anno Restauratæ Salutis 1577.

Then there is the Allstedt book, for which we are indebted to Thomas Münzer. He was appointed parish priest of Allstedt in Weimar at Easter in 1523, and began a reform of the service books. That of the choir office is the one which at this moment most nearly concerns us. There are services for Mattins, Lauds, and Vespers, at church seasons like Advent, Christmas, Passiontide, Easter, Whitsuntide. They are constructed exactly on the mediæval lines, and are hardly to be distinguished from those of the mediæval Primer by their framework.¹ According to the *Allgemeine Deutsche Biographie* this *Ordnung* became widely known; but the career of Thomas Münzer does not seem to have been so edifying as his liturgical compositions.

Thus in the ordinary German *Agenda* one may often find a considerable resemblance to the Mattins and Vespers of the mediæval breviary. The three psalms and the three lessons of the German *Agenda* may be found in many parts of the old breviary, whence Quignon has plainly taken the usual plan of his offices. ~~Thus if it be allowed that Cranmer was influenced by Q. certain resemblances between Cranmer and the *Agenda* may not unreasonably be looked for, as they both have a common source in the old Breviary.~~ And a former Vice-President of our Society, Dr. Dowden, the late Bishop of Edinburgh, has warned us against elevating "similarities, which are no more than the commonplaces of theological and liturgical expression, into proofs of Lutheran influence."² Before Dr. Dowden wrote, some among us were on the high road to ascribing *Dearly beloved in the Lord* to the influence of *Lieben freunde Christi*.

A warning, also, had been given by the first editors of these projects of Cranmer's not to look for too many signs of affinity between Cranmer and the *Agenda*, for at the time at which they wrote the editors did not know of any evidence that Cranmer had acquaintance with the new books, but only with the men who had used them. They say:

It must be remembered, however, that so far as these services were concerned their conception and their similarity were due less to acquaintance with the new books than to intercourse with the men who had used them. There are features however which distinguish the English

¹ *Deutsch kirchen ampt u. s. w.* (Sehling, i. 472). For the German mass at Allstedt, see Julius Smend, *Die evangelischen deutschen Messen*, Göttingen, Vandenhoeck, 1896, 5 Cap. p. 94.

² John Dowden, *The Workmanship of the Prayer Book*, second edition, Methuen, 1902, p. xiii. These remarks are not in the first edition.

services contemplated by Cranmer from those which owed their origin exclusively to Lutheran inspiration.¹

Cranmer's First Part has certain marked features in the distribution of the Psalms and of Holy Scripture, which are not so greatly insisted upon in other modern Orders known to us : first, that the whole of the Psalter is to be said once a month, and divided so that three psalms are to be said at morning and three at evening service ; secondly, that the whole of the Bible is to be read once a year, the New Testament thrice. This monthly recitation of the Psalter and annual reading of the Bible are the distinguishing notes of the First Part. Descending more into particulars there is to be no *Venite* at Mattins, and no anthems (*antiphonae*) are to be sung before or after the psalms, *Magnificat*, or *Benedictus*. And there are no Respons. Looking for these features in the German *Agenda* our search is not often rewarded by finding any order very closely allied in these respects to that of Cranmer's. But in the following pages there are brought together orders that are considered by liturgical scholars, or that seemed, perhaps, to present features which ally them to Cranmer's schemes, so that the members of the Henry Bradshaw Society may be able to form their own opinions as to the connexion of Cranmer with some of the *Agenda*.

To begin in order of time. In 1881 Dr. George F. Seigmund printed in parallel columns, after the manner of Löhe, the Mattins of the Pian Breviary, the Mattins of the Brunswick *Agenda* of 1544, and the Mattins suggested by Löhe himself in his own *Agende*.² It seems that Dr. Seigmund may have thought it could be held that Cranmer had drawn his idea from the Brunswick *Agenda* : while he ventures upon the extraordinary opinion that the " Morning and Evening Prayers of the Anglican Church are substantially the same services as the Mattins and Vespers of the Latin Rite."

It is to be hoped that this may be only an exaggerated and heightened way of saying that the same principles run through both sets of offices. Possibly it is with a view of illustrating this notion that Dr. Seigmund gives in parallel columns the Pian and Brunswick Orders. Fortunately enough, these Brunswick *Agenda* of 1544 may be found in the British Museum. The book is written in a dialect of Niederdeutsch or Plattdeutsch ; the order for Mattins and Vespers is as follows, beginning with the Saturday Vespers :

¹ Gasquet and Bishop, p. 36. See, however, below, p. xxxiv. for a note of a Lutheran book which may have been in England in Henry the Eighth's time.

² George F. Seigmund, *American Church Review*, January, 1881, p. 13. A copy is in the British Museum, but I owe my acquaintance with it to the Rev. W. C. Bishop.

[SATURDAY VESPERS.]

Thom ersten schal me vp de gewönlike wise anfangen. *Deus in adiutorium meum intende*, mit dem *Gloria patri*, etc.

Darna schölln de Jungen eine Antiphen *de Tempore* anheuen, vnde vp de sülu dre Psalmen singen. Me schal öuerst solcke Psalmen, fyn lancksam vnde mit andacht singen, vmdat nicht mër ein spot vnde hülen, wenn ein singent wedderumme daruth werde.

Na sölchen Psalmen vnde der Antiphen, mach me ock singen einen *Hymnum*, Sünderlick *de Tempore*, so gemënlicken reine syn, Welckere öuerst dersüluen nicht reine wëren, schal me daruor nemen, dede reine syn.

Vp den *Hymnum* volget denn ein Versikel, *Item* ein Antiphen vnde dat *Magnificat*, Dat solue *Magnificat*, dewile ydt ein drepliker Louesanck ys, vnde derhaluen yderman billick wëthan scholde, Mach de Scholmester, na der gelegenheit, Düdesch edder Latinesch singen.

Wenn dat *Magnificat* mit syner gewönliken Antiphen also gesungen wert, so schal de Parner edder Cappelän, buthen vor dem Altare, ein Capittel vth dem nyen Testamente thom volcke, wenn dat sülu vorhanden ys, lesen, darmede seyn dem Texte voruaren vnde dorch lüsstich werden, Vnde dat ock mit korten Summarien voruaten, Vnde wenn denn solches geschën ys, so schal de Vesper mit einer Christliken Collecten vnde dem *Benedicamus* besloten syn.

[SUNDAY MATTINS.]

Des morgens fro wenn me na gewönliker wise tho der Metten geluth, vnde dat volck thosammende gebracht hefft, so schal de Parner edder Caplan de Metten mit dem *Deus in adiutorium* anheuen etc. Vnde darup dat *Inuitatorium* mit dem *Venite* singen lathen, Doch hyrinne thorseen, dat de *Inuitatoria* riene† syn.

Vp dat *Venite* singet me dre Psalmen mit einem edder dren Antiphen dede reine syn.

Darna schal dorch einen Jungen, eine Lectien vth dem Nyen edder Olden Testamente, buthen vor dem Altare thom volcke gelesen, vnde vp solcke Lectien ein Christlick *Responsorium* gesungen werden, Wil me öuerst dre *Lectiones* vnde dre *Responsoria* singen, schal tho des Parners vnde Scholmesters gefallen stan.

Na dem *Responsorio* dat *Te deum laudamus*, Düdesch, also, Dat dat Chor einen versch vnde de gemene hupe dat ander singe, Sonderliken öuerst moth de Opperman vth dem Chor hyr treden, vnde de Gemene, dat se fyn ordentliken singe, regeren.

Wenn dat *Te deum* gesungen ys, schal me thom volcke ein Capittel vth dem Nyen Testamente lesen, mit den Summarien vp dat de Lüde yn der Schrifft vnde dem Texte geöuet werden.

Vp solck Capittel singet me dat *Benedictus* mit einem Antiphen, vnde beflüth also de Metten mit einer Christliken Collecten, *Benedicamus*, vnde *Da pacem domine*, Düdesch edder Latinisch.¹

¹ Christlike Kercken Ordeninge, Ceremonien vnde Gesenge, Vor arme ungeschickede Parheren yn dem löffliken Förstendome Hertogen Ericks, gestelt vnde yn den Druck gegeben, Mit einer Vorrede, Ant. Coruini, Hannouer, Rüdern, 1544. Signatures Gothic B, Bij, C.

TABLES OF THE SERVICE FOR MATTINS IN THREE LUTHERAN

CRANMER'S PART I.				LÖHE'S SCHLESWIG-HOLSTEIN, 1542. ¹
Lord's Prayer	...	...	...	[No introductory prayers or versicles.]
<i>Domine labia</i>	...	...	...	
<i>Deus in adiutorium</i>	...	...	...	
<i>Gloria Patri</i>	...	...	...	
<i>Alleluia</i>	...	...	...	
[No Invitatory]	...	...	...	
[No <i>Venite</i>]...	...	...	...	[No <i>Venite</i> .]
Metrical hymn	...	...	...	[No metrical hymn.]
[No anthems]	...	...	...	
Three psalms	...	...	...	Ca. 3 Pss. Symb. <i>Quicumque</i> .
Lord's Prayer	...	...	...	
<i>Iube Domine</i> and Benedictions	...	...	...	
Three Lessons	...	...	...	Etwa 3 Lectionen aus d. N.T.
(Two from Old, one from New Testament)				Die dritte deutsch.
<i>Tu autem</i>	...	...	...	
[No responds]	...	...	...	
<i>Te Deum</i>	...	...	...	Deutsche Gesang.
Fourth Lesson (Sundays and Holy Days).				
<i>Benedictus</i>	...	...	...	oder <i>Benedictus</i> .
Collect	...	...	...	
<i>Quicumque</i> (Sundays)	...	...	...	
<i>Preces</i>	...	...	...	<i>Kyrie. Pater noster. Ostende nobis</i>
Collect (as at Prime)	...	...	...	Collect.
<i>Benedicamus</i>	...	...	...	<i>Benedicamus</i> .

¹ Löhe, *Agende*, p. 69.

KIRCHENORDNUNGEN AND IN CRANMER'S FIRST PART.

BRUNSWICK 1544.²BUGENHAGEN, 1535.³

Creed.
Lord's Prayer.

Deus in adiutorium, etc.

[No introductory versicles.]

Invitatory.
Venite.

Anthem (one or three).
Three psalms.

Anthem.
Three psalms.

Three Lessons
(from New or Old Testament).

[No *Iube Domine.*]
Three Lessons.

Three responds.
Te Deum.
Chapter out of New Testament
with exposition.
Benedictus (with anthem).

[No *Tu autem.*]
Three responds.
Te Deum.
Anthem and Canticle from Lauds.
Benedictus.

Collect.
Benedicamus.
Da pacem.

Kyrie. Pater noster. Ostende nobis.
Collect.
Benedicamus.

² For text see above, p. xxvii.³ For text see below, p. xxxv.

The Vespers of Sunday at Brunswick in 1544 are so like those of Saturday that it is not worth while to reproduce them here.

It will be noticed that there is no Lord's Prayer or *Domine labia mea* as in the Mattins of Part the First; no metrical hymn or *Quicumque*; nor any *Preces*, which are so prominent a feature of Cranmer's work. Setting aside the anthems and responds which are discarded by Cranmer, the resemblance in the central part of the Brunswick Mattins is considerable; three lessons precede and one follows *Te Deum*, but the first lesson may be either from the New Testament or from the Old. Still, there are no benedictions before the lessons as in Part the First, nor can any suggestion of the monthly recitation of the Psalter or reading of the whole Bible once in the year be discovered.

Others have considered that there is abundant evidence of the source of the Mattins and Evensong of the Book of Common Prayer in the tables printed by Löhe in his edition of *Agende*. They were first, it may be, brought to the notice of the English by Dr. H. E. Jacobs¹ whose opinions have been accepted by Mr. Leighton Pullan. This latter writer is of opinion that Cranmer decided upon a service practically identical with that drawn up in 1542 for use in Schleswig-Holstein. "A comparison of the German and English Mattins seems to place the fact outside the range of any doubt."²

Thus it has been thought well to follow the plan adopted by Löhe, and to show his Schleswig-Holstein Order of 1542 in parallel columns with Cranmer's Part the First.³ With the Schleswig-Holstein, leaving all other Orders printed by Löhe, are given two other Lutheran *Kirchenordnungen*: one, the Brunswick *Ordnung* of 1544; and the other, Bugenhagen's, taken from his *Pia et vere Catholica et consentiens veteri Ecclesiae ordinatio*: both of which seem nearer than others in construction to Part the First. It will be seen at a glance that the *Agenda* of Schleswig-Holstein of 1542 have not so much in common with Cranmer. Schleswig-Holstein opens at once with three

¹ H. E. Jacobs, *The Lutheran Movement in England*, Philadelphia, Frederick, 1890, p. 246.

² Leighton Pullan, *History of the Book of Common Prayer*, Longmans, 1900, p. 160.

³ Not the English Mattins and Evensong of to-day as Löhe thinks he gives them, for his table is not quite accurate in this respect, and seems based on imperfect information (Löhe, *Agende*, Th. I. p. 69). Again, on p. 73, the introductory verses to English Mattins are given as *The Lord is in His Holy Temple*, etc. and *From the rising of the Sun*, etc. These may be found in the American Common Prayer, not in the English.

psalms and *Quicumque vult*: while Cranmer has the Lord's Prayer, *O Lord open our lips, O God make speed*, etc. *Gloria Patri*, *Alleluia*, a hymn, three psalms, with the Lord's Prayer again before we reach the three lessons.¹ In Löhe's Schleswig-Holstein *Order* there are also three lessons out of the New Testament, while Cranmer has two out of the Old and one out of the New Testament. There is no *Te Deum* in Schleswig-Holstein, though both have *Benedictus*, *Preces*, and *Collect*, but in varying order.

It will be noted that a direct examination of the *Agenda* of Schleswig-Holstein printed in Löhe's tables does not add much support to the opinion that Cranmer borrowed from these for any of his forms for Mattins. Neither do the Braunschweig Wolffenbittel nor Duke Erich's *Agenda* in Löhe's tables show any special affinity to Cranmer beyond the resemblance that all these choir offices bear to one another. The other *Agenda* quoted by Löhe are too late to be of value in determining the source of Cranmer.

A modern writer, Frederick Armknecht, has paid considerable attention to the old German *Agenda* in the hopes of restoring Mattins and Vespers to their place in the services of the Lutherans. As a result of his studies he gives a table which, he considers, represents the common features of a large number of the *Agenda* that he has examined. It is here reprinted, leaving out the mystical interpretations of the different parts of the service, with which he seeks to explain matters:

A. Für die Matutin=Ordnung:

1. *Domine labia mea.*
Deus in adiutorium.
Gloria Patri.
2. *Invitatorium: Venite, adoremus Dominum, qui fecit nos.*
Ps. 95. Venite exultemus Domino, etc.
3. Ein bis 3 Psalmen mit der Antiphone welche ihnen die jedesmalige Zeit= oder Tagesbeziehung giebt, alternatim gesungen.
4. *Lectio* mit einer Summarie; am Schluss ein darauf bezügliches *Responsorium* alternatim gesungen.
5. *Te Deum laudamus.* Dafür auch
6. *Benedictus* (Lobgesang des Zacharias) seltener beides.
7. *Oratio* (Collecte) mit der Salutation: *Dominus vobiscum* etc. vorher.
8. *Benedicamus Domino*; R̃: *Deo dicamus gratias.*²

¹ See below, p. 20, l. 29.

² Friedrich Armknecht, *Die alte Matutin- und Vesper-Ordnung, in der Evangelisch-lutherischen Kirche*, Göttingen, Vandenhoeck, 1856, p. 14.

For Evening Service there is the following scheme :

B. Für die Vesperordnung :

1. *Deus in adiutorium. Gloria Patri.*
2. Ein bis drei Psalmen mit Antiphone.
3. *Lectio* mit Summarie und *Responsorium*.
4. *Hymnus*.
5. *Magnificat* (Lobgesang Mariä.)
6. *Oratio* wie oben.
7. *Benedicamus* und *Da Pacem*.¹

It will be confessed that there do not appear many of the features that we may specially note in the First Part, or indeed in I. of Edward VI.

Some may ask what may be the *Benedicamus* and the *Da Pacem* spoken of at the end of the Lutheran Orders. *Benedicamus* is a mere versicle and respond,² but *Da Pacem* is longer, the latter of the two below having the structure of the *Memoriae* of the Sarum Breviary, that is, an anthem, versicle and respond, and collect,³ said at the end of an office. In the modern Roman Breviary they are called *Commemorationes*, and may be found at the end of Saturday Vespers. Two forms of the Lutheran *Da Pacem* are here given :

Da pacem Domine
jnn diebus nostris.

O Herr Gott gib vns dein fried, durch Jhesum deinen son bitten wir alle, Wach auff Herr, warümb schleffestu ? wach auff, vñ verstos vns nicht gar ! O Herr &c. Warümb verbirgestu dein antlitz vnd vergissest vnsers elendes vnd dranges ? O Herr &c. Mach dich auff hilff vns, vnd erlöse vns, vmb deiner güte willen, Denn vnser seele ist gebeuget zu der erden. Denn niemand ist, der vns helffen odder beschützen kan, jnn diesen fehrlichen gezeiten, denn du Herr vnser Vater vnd Gott, Alle[ine].⁴

Another *Da Pacem* is given a few leaves later. It is ascribed to Martin Luther.

Da pacem Domi=
ne deutsch.
Martinus Luther.

⁵Verley vns friden gnediglich, herr got zu vnsern zeitten. Es ist doch ja kein ander nicht, der für vns künde streiten, Denn du vnser Gott alleine.⁵

Gott gib fried jnn deinem lande.
Glück vnd heil zu allem stande.

¹ Armknecht, *op. cit.* p. 15. ² See above, p. xxvii. etc. ³ Sarum, I. viii-xi.

⁴ *Deutsch Kirchen ampt, So man jtz (Gott zu lob) jn der Kirchen singet*, Erffurdt, Dolgen, 1543, fo. lxxix. (British Museum, Shelf mark : 3425, e. 15.)

⁵—⁵ Musical notes over these words.

Herr Gott himlischer Vater, der du heiligen mut, guten radt, vnd rechte wercke schaffest, Gib deinen dienern friede, welchen die welt nicht kan geben, auff das vnser herzen an deinen geboten hangen, vnd wir vnser zeit durch deinen schutz stille vnd sicher fur feinden leben, Durch Jhesum Christ deinen Son vnsern Herrn, Amen.¹

Mr. Edward Burbidge mentions the *Kirchen Ordnung* of Brandenburg and Nuremberg as not yet having been found in the remains of Cranmer's library, but likely to be full of interest to students of the Book of Common Prayer.² I cannot think that Mr. Burbidge meant to suggest that any part of Cranmer's Projects for Mattins and Evensong had its source in this work of Osiander and Brenz, for it appears to contain no scheme for such offices. At most, there is a *missa sicca*.³

Another Lutheran Order has been claimed as giving ideas to Cranmer. Dr. Dowden, the late Bishop of Edinburgh, has expressed the opinion that

Of the various forms for Daily Prayer in the German books which I have examined, that which seems to me to have anticipated Cranmer's work most closely is to be found in the Church Order for Calenberg and Göttingen, published in 1542.⁴

Unfortunately I have been unsuccessful in a search for the original in England: and for reproduction I must therefore be content with the same text as that followed by Dr. Dowden.

Wie mans auff die Sambstag vnd die Festabend halten sol.

In den S[t]ädten soll die Vesper in gewohnter Weise gehalten werden, *Deus in adiutorium* etc. mit dem Gloria, Antiphon *de tempore*, drei Psalmen, Hymnus *de tempore*, Versikel, Antiphon, Magnificat deutsch oder lateinisch Lection und Auslegung, Collecta, Segen, Ermahnung nach der Absolution. Diese und die Absolutionsformel aus der Nürn.

* * *

Wie mans auff die Sontage vnnnd Festage in den Stedten halten sol.

Die gewöhnliche Frühmesse hebt an mit dem *Deus in adiutorium*, dann Invitatorium mit dem *Venite*, drei Psalmen mit einer oder dreien Antiphonen, Lection aus dem A. oder N. T., Te deum in Wechselgesange zwischen Chor und Gemeinde, Vorlesung eines Cap. aus dem N. T. mit den Summarien, Benedictus mit einer Antiphon, Collecte, Benedicamus, Da pacem.

* * *

¹ *Op. cit.* fo. xcj.

² Edward Burbidge, *Library of Thomas Cranmer*, London, Quaritch, 1892, p. 22.

³ For this see Richter, i. 208.

⁴ John Dowden, *Further Studies in the Prayer Book*, Methuen, no date, possibly 1908, ch. iv. p. 79. I am not sure of the date.

Von der Vesper auf die Sontage vnd Festage.

Wie man auff den Sampstagen vnnd sons andern fest abenden, die Vesper gehalten hat, Also sol sie auch auff die Sontage vnd festage gehalten werden. Ausgenommen, Das an stat des Capitels aus dem newen Testament, Die Epistel odder Catechismus durch den Caplan gepredigt oder getrieben werden sol.¹

In spite of the great authority of Dr. Dowden, it must be confessed that the Calenberg-Göttingen Order does not appear to be more nearly allied to Cranmer's First Part than many other *Kirchen Ordnungen*. There is no introductory Lord's Prayer; while Anthems, and Responds to the Lessons are present; there are no *preces*, which in all Cranmer's schemes are marked, though absent in Quignon. The reading of the Summarien or Expositions after the Lesson from the New Testament may have been suggested by the mediæval breviary with its comment from the Fathers on the gospel of the day.

Much nearer to Cranmer's ideas has seemed to me Bugenhagen's *Pia et vere Catholica et consentiens veteri Ecclesiae ordinatio*, which contains not only offices for Mattins and Vespers, but for the remaining Canonical Hours. Its acceptance was certainly not limited to Pomerania, but it was received in Denmark and Norway with Schleswig-Holstein, and it seemed not impossible that it was known to Cranmer.

After entertaining this suspicion for some months it received, quite unexpectedly, some confirmation by finding, in the British Museum, a copy of Bugenhagen's *Order* with an inscription, in a sixteenth-century handwriting, making apparently a gift of the book from Bugenhagen to Henry the Eighth. If this position can be held, that Bugenhagen's *Order* was in England in Henry the Eighth's reign, it becomes likely enough that the book may have fallen at one time under Cranmer's notice.

The title of the book spoken of as in the British Museum is as follows:

Ordinatio Ecclesiastica Regnorum Daniæ et Norwegiæ et Ducatum, Sleswicensis, Holtsatiæ etcet. Anno Domini M. D. xxxvii.

On the title page is written in a sixteenth-century hand: Inclyto Regi Anglię etc. Henrico octavo; doctor pomeranus.²

Colophon: Ex officina literaria Ioannis Uinitoris Stutgardiani in nouo claustrali vico Haffnie die Lucie virginis. 1537.³

¹ *Christliche Kirchen Ordnung, Ceremonien vnd Gesenge*, Calenberg und Göttingen. (Richter, i. 363.)

² *Doctor pomeranus*, another name for Bugenhagen. (*Allgemeine Deutsche Biographie*; *sub voce* Bugenhagen.)

³ Shelf mark in British Museum, C. 45, a. 10. Mr. J. P. Gilson, Keeper of the Manuscripts at the British Museum, has pointed out to me that the number 1233 at the top of the title page is some evidence that the book was in the Royal Library early

The following reprint of Bugenhagen is taken not from this book but from the edition in Sehling, which follows the text of 1535 :

Pro matutinis.

Primo dicatur symbolum apostolorum et oretur oratio dominica. Mox cantor incipiat aliquam antiphonam, iuxta cuius tonum statim sequantur tres psalmi. Hic† finitis antiphona compleatur. Inde legantur tres lectiones et canantur tria responsoria de tempore, aut si quae alia sunt ex sacris literis ita, ut post singulas lectiones singula sequantur responsoria. Lectiones vero tantum ex bibliis, id est veteri et novo testamento, legantur, ut visum fuerit, et sint breves, sine *iube domine*, et sine *tu autem*, etc., sed pronuncientur distincte cum tono, quemadmodum solent legi prophetiae. In fine ultima verba cuiusque lectionis, ut prophetia solebat, sic finiantur : Sol, sol, sol, la, sol, fa, fa. Post tertium responsorium, quod cum *gloria patri*, etc. canitur, sequatur *te deum*, etc. Mox cantor incipiat aliquam antiphonam, secundum cuius tonum canatur tantum unus ex psalmis prophetalibus, quae cantica vocantur.

Dominica die : *Benedicite omnia*, etc.

Feria secunda : *Confitebor tibi, domine, quoniam iratus* etc.

Feria tertia : *Ego dixi* etc.

Feria quarta : *Exultavit* etc.

Feria quinta : *Cantemus* etc.

Feria sexta : *Domine, audiui* etc.

Sabbato : *Audite coeli* etc.

Post hanc antiphonam completam sequatur statim alia antiphona cum *benedictus dominus* etc. Postea dicatur *kyrie eleison, Christe eleison, kyrie eleison, pater noster* etc. *Et ne nos. Ostende nobis, domine, misericordiam tuam. Et salutare tuum da nobis. Dominus vobiscum. Oremus*, cum collecta aliqua de tempore, aut aliqua alia, quae sit sincera. Post *amen* statim canatur *benedicamus*, more consueto. Liberum esto, quibus antiphonis uti velint, vel ex psalterio vel aliis, modo sint pia cantica, sive de tempore, sive de festis, quae servabuntur in hoc ducatu, secundum historiam evangelicam etc.

Pro prima.

Non dicatur : *Deus in adiutorium*, sicut nec in matutinis : *Dominus labia mea* ; sed cantetur statim in principio : *Iam lucis orto* etc. Mox antiphona cum psal. *Beati immaculati. Retribue*. Post antiphonam completam loco capituli legat lector unam brevem lectionem secundum tonum, ut in matutinis. Ibi vero incipiat in bibliis, ubi finem fecerat in matutinis. Sic pergat etiam in tertia et sexta et nona. Mox post hanc lectionem dicat unus : *Oremus*, cum collecta. Post *amen* autem nihil sequatur.

in the reign of Queen Elizabeth, and probably also in the reigns of Kings Henry VIII. and Edward VI. The inscription on the title page addressed to King Henry VIII. is in a hand not unlike that of Bugenhagen.

Symbolum beati Athanasii: *Quicumque vult salvus esse, tantum dominica die cum psalmis praedictis canatur in prima.*¹

The remaining Canonical Hours follow up to Complin, which is represented by *Qui habitat, Nunc dimittis*, and *preces*. The psalms at Vespers begin with *Dixit Dominus*.

Psalmi in matutinis et vesperis sic ordinentur, ut semper procedatur, ibique rursum altera die incipiatur, ubi superiori die cessatum est. Ita nullo tedio afficientur cantantes, nec superstitiosus psalmorum numerus gravabit pie sentientes, Magna vero utilitas erit lectionum, quando bis vel plus in uno anno nulla molestia licebit tota perlegere biblia, et ita ad sacras assuefieri scripturas, ut habeant consolationem ex verbo dei, qui meliorem nunc conditionem, aetate aut aliter impediti, suscipere non possunt, donec deo suum reddant spiritum per solum Jesum Christum, dominum nostrum.²

The first thing that strikes one is the saying of the *Credo* and *Pater noster* as preparation for the office, which is quite in the mediæval fashion of the Hours. But then there is no *Domine labia* nor *Deus in adiutorium*, no *Gloria Patri* nor *Alleluia*: these are in Cranmer's First Part. It is known that Bugenhagen thought these versicles superstitious, though taken from Holy Scripture. In an addition to the Danish edition of his *Order* he gives these reasons:

At ais: Cur non dicetur *Domine labia etc. Deus in adiutorium etc.* quæ bona verba sunt & ex Scriptura Sacra? Respondeo: Qvis prohiberet? Et tamen in eo sensu non canuntur, qvo scripta sunt a Spiritu Sancto. Nam *Deus in adiutorium etc.* orantur contra persecutores Ecclesiæ. . . . Satis hactenus abusi sumus Scripturis in alieno sensu.³

Then three psalms with an anthem are sung, but no *Venite* or metrical hymn. Cranmer had three psalms and a hymn, but no *Venite* or anthem in his First Part. Then come three lessons from the Old and the New Testament, and three responds. Cranmer had no responds, but he has *Jube Domine* and *Tu autem*, which are forbidden by Bugenhagen. *Te Deum* is sung in both Cranmer and Bugenhagen after the third lesson or respond:

¹ John Bugenhagen, *Pia et vere catholica et consentiens veteri ecclesiae ordinatio in ecclesiis Pomeraniae*, 1535. Reprinted by Emil Sehling, *Die evangelischen Kirchenordnungen des XVI. Jahrhunderts*, Leipzig, Reisland, 1911. Bd. iv. S. 349. Cf. *Der Erbarb Stadt Braunschweig Christliche Ordnung zu dienst dem heiligen Evangelio, Christlicher lieb, zucht, friede, vnd einigkeit, Auch darunter viel Christlicher lehre für die Bürger. Durch Johan. Bugenhagen Pomer beschrieben*, 1531. Sign. Y. iv.

² Bugenhagen, as above. (Sehling, iv. 350.)

³ Nicolas Cragius, *Annalium Libri VI. quibus res Danicae . . . enarrantur*, Hafniæ, Paulli, 1737. Additamenta ii. p. 80.

next one of the seven Lauds *cantica* of the mediæval breviary; Cranmer retained these *cantica* in one plan of the First Part.¹ In Bugenhagen *Benedictus* follows with an anthem; without, in Cranmer. Bugenhagen passes into the *preces*; but Cranmer has after *Benedictus* a collect and *Quicumque vult* on Sundays. There is in Cranmer no *Kyrie eleison* or *Pater noster*, but versicles, much as in Bugenhagen, and the collect at Prime. Bugenhagen intended the recitation of his three psalms to begin where the former recitation had left off, as in the Mattins and Vespers of the mediæval breviary. And the whole of the Bible was also to be read twice or more in the year, thus exceeding the plan of the mediæval breviary, according to which it was to be read once in the twelve months. In these two particulars it would seem that Bugenhagen and Cranmer had much in common, though it may also be maintained that Cranmer could have taken his ideas for the First Part quite as well from the mediæval breviary, or Q. as from Bugenhagen.

The Hessian *Kirchenordnung* of 1526 is much praised by the Lutheran authorities,² but it does not seem to have been adopted, Luther having dissuaded from the use of it. To provide further means for an independent judgement upon the likeness of the German *Agenda* to the First Part of Cranmer, this Hessian Order is here reprinted :

Ordinamus denique, ut in universis Ecclesiis laudes matutinae et vespertinae hoc ritu quotidie servantur, et primum matutinum sic: Cantetur psalmus: *Venite, exultemus*, et unus duo vel tres alii secundum iudicium episcopi, et id quidem sub tonis communibus, quibus psalmi hactenus latine cantati sunt. Psalmus quoque *venite, exultemus* eodem tono, quo alii cantetur†. Servetur autem is ordo in psalmis cum tonis, ut una hora omnes in primo, alia in secundo, alia in tertio et sic de aliis contentur. Posthaec cantent in rythmo: *Christus Deus misereatur pro dilatatione Regni Christi*, vel psalmum: *Salvum me fac Deus, quoniam defecit sanctus*, aut alius ex his, qui in rythmo positi sunt. Deinde Episcopus aut eius adiutor legat unum caput ex veteri instrumento, cui liberum sit aliquid interpretari, modo id paucis agat, maxime infra hebdomadam, nihilque dicat, nisi diligentissime praemeditatum et examinatum. Denique cantetur: *Benedictus Dominus Deus Israel*, et hoc tonis consuetis, tono quotidie iuxta ordinem mutato. His absolutis dicat Episcopus: *Dominus vobiscum*, Respondeatur: *et cum spiritu tuo*, postea: *Oremus, Pater noster* quod totum alte dicat, et in fine Ecclesia respondeat: *Amen*. Item dicat Episcopus: *Infunde nobis quaeso Domine Deus noster Spiritum tuum, qui nos in cunctis dirigat, illustretque ac dirigat aeternam veritatem tuam, ac confirmet sic in ea, ut nunquam*

¹ See below, p. liii.

² Ernst Ranke, *Die Fortbestand des herkömmlichen Pericopenkreises*, Gotha, Perthes, 1859, p. 60. "Gewiss ist eine der schönsten und zweckmässigsten Bestimmungen."

dividamur a te, et faciat, ut ex fide vivamus, et omnia ex eadem agamus per Dominum nostrum Jesum Christum filium tuum, qui tecum, etc. Respondeatur: Amen. Dominus vobiscum. Resp. et cum spiritu tuo. Benedicamus Domino, Resp. Deo gratias.

Quod spectat ad vespertinas laudes, omnia fiant sicut in matutinis, excepto quod non dicunt Psalmum: *Venite, exultemus*, et cantent psalmum rhythmicum ab eo quem mane cantarunt, et non ex Veteri instrumento sed Novo legant caput unum, et pro *Benedictus*, canant *Magnificat*, aut *Nunc dimittis*, tonis consuetis. Dominicis tamen diebus ac festis cantetur utrumque, prius: *Magnificat*, postea: *Nunc dimittis*.

In lectione is ordo servetur. Mane legant per ordinem librorum et capitum ex veteri Instrumento, et dum totum compleverunt, denuo incipiant. Sic faciant vespere ex novo instrumento. In psalmis vero is sit ordo, quod psalmorum ordinem sequantur, ut si mane legerint XX, vesperi legant XXI, et cum totum Psalterium absolverint a capite denuo incipiant.¹

It is this last paragraph which the seekers after a resemblance between *Agenda* and Cranmer should most observe. The order of reading the Bible, beginning where the reader had left off the service before, is quite in Cranmer's spirit; and the same with the psalms. But in no distribution of his does it appear that the Old Testament was limited to the morning and the New to the evening service. This is something of a novelty, for the old breviaries did not alternate the reading of the New and the Old Testament as we see here, and shall notice hereafter in other Lutheran *Ordnungen*; but in the Middle Ages or earlier they read continuously certain groups of the Old or New Testament. Quignon, indeed, ten years later than the Hessian *Order*, did begin to read the Old and New Testaments concurrently; the first lesson in Q.'s Mattins being of the Old Testament, the second of the New.² Cranmer, adopting this practice, may more reasonably be supposed to have borrowed from Q. in this particular, than from the Hessian *Order*, or that which is to follow from Schönburg.

Zur metten.

- | | |
|------------------------------|---|
| 1. <i>Deus in adiutorium</i> | } lateinisch, 2, 3, oder 4 psalmen deutsch. |
| 2. <i>Venite</i> | |

Den psalterium forne anheben und gar hinaus ordentlich wie die psalmen nach einander gehen, und wenn es finiret widerum anheben.

- | | | | |
|--------------------------|---|---|---|
| 3. [Musical directions.] | * | * | * |
|--------------------------|---|---|---|

¹ *Reformatio ecclesiarum Hassiae iuxta certissimam sermonum Dei regulam*, 1526. (Richter, i. 56.)

² Benedictio ante primam lectionem, quæ est ex veteri testamento, Deus pater omnipotens, etc. Ante secundam, quæ ex nouo, Vnigenitus dei, etc. (Q¹, p. xxii.)

4. Darauf sollen sie singen ein lateinisch *responsorium de tempore et festo*, das nur recht und mit der heil. schrift übereinkommt.

5. Sollen alle wege zwei darnach lesen eine lat. und teutsch lect. alle zeit aus dem alten testament zur metten, und am ersten buch Mosis anheben bis zum ende *veteris testamenti*, und wenn es aus ist, von vorn wieder anheben.

6. Der erste lector lieset ein ganzes capitel lateinisch, darnach das capitel lang oder kurz ist, in tono wie vormals die lect. in der messe gelesen worden. Darauf lieset der lector eben denselben text und so viel teutsch in unisono.

7. Darnach alle sonn- fest- und feier-tage das teutsch *te deum laudamus* wie es dr. Martinus [Luther] verteutschet hat.

8. Montag und dienstag das lateinisch *te deum*,

Mittwoch	}	<i>Benedictus</i> , canticum Zachariae, lateinisch,
Donnerstag		
Freitag	}	<i>quicumque vult salvus</i> etc., lateinisch.
Sonnabend		

Danach *flexis genibus iuxta rationem temporis contra paganos et Turcas* etc., *da pacem domine* etc., *item preces pro serenitate*, item *pro pluvia*, darauf einen versic. mit collect. *de tempore* oder *de festo* die rein sein; man mag auch zuweilen 2 collecten halten, doch *sub una conclusione* etc. *benedicamus domino*.

9. Jetzt aber zur zeit, da grosse noth, zorn und strafe über unsere sünden vorhanden: sollen sie alle montage, mittwochen, freitage die teutsche litanei fein langsam singen; nach der lect. mit vers. und collecten *pro peccatis et benedictione*, wie in der vesper verzeichnet, beschliessen.

Zur vesper und completen sollen sie singen :

1. *Deus in adiutorium* und 1 hymnum lateinisch,
2. 2 oder 3 psalmen teutsch,
3. Ein *responsorium*,
4. Zwei lect. aus dem neuen testament thun, eine lateinische und teutsche, ferner das neue testament anfangen am evangel. Matthei bis zum ende, wie droben vermeldet in der metten.

5. An sonn- fest- und feiertagen das teutsche *magnificat* in tono peregrino. Die woche hierumb das lateinisch mit einer christlichen antiphonia.

Vers., collect., benedict.

*Benedicat tibi dominus et custodiat te, ostendat dominus faciem suam tibi et misereatur tui, convertat dominus oculum suum ad te et det tibi pacem.*¹

In this *Ordnung* there may be noticed the same idea as in the Hessian that the psalms shall begin where the last was left off.

¹ *Kirchen-Ordnung in der edlen wohlgeb. herrn, Hans Ernsten von Schönburg*, etc. 1542. (Sehling, ii. 170.)

So also with the readings from the Bible. But the idea of continuous recitation of the psalms and continuous readings from the Bible may be found in the Sarum Breviary and other mediæval service books.

To continue the same purpose of exhibiting *Kirchenordnungen* that may be held to be allied to Cranmer's First Part, the Albertine and the Ernestine Saxon *Orders* are here given, followed by one from Belzig in Prussia. And first the Albertine *Order*:

xxii.]

Sonabents und ander Feste.

Sol man zu gewöhnlicher zeit nach Mittag Vesper halten, die Schüler einen Psalm zween odder drey, und die Antiphnen von der Dominica, oder Festo, darauff ein Responsorium oder Hymnum, wo die selbigen rein vorhanden sein, singen lassen.

Darnach las man einen Knaben eine Lection aus dem newen Testament lesen.

Nach der Lection, singe man das *Magnificat*, auch mit einer Antiphnen von der Dominica, oder Festo, Und beschlies mit der Collecten, und *Benedicamus*.

Nach gehaltener Vesper, sol man die Leut, so des folgenden Sontags communiciren wollen, Beicht hören, vnterrichten, vnd mit der Absolution trösten.

xxii.b]

Des Sontags.

Mag man früe als zur Metten, auch ein Psalm, zween oder drey, die Schuler singen lassen, mit der Antiphon, von der Dominica, oder Festo, Darauff ein Lection aus dem alten Testament, Folgends das *Benedictus*, mit einer Antiphon von der Dominica, oder Festo, vnd einer Collecten beschlossen.

Wil man, so mag man auch das volck das Deudsche *Te deum laudamus*, singen lassen.¹

Then the Ernestine Saxon *Order* of daily service:

Von teglicher ubung in der Kirchen.

* * * * *

Als nemlich, erstlich mag man alle tag frue in der kirchen drei psalmen singen, lateinisch oder deutsch. Und die tage, so man nicht predigt, mag durch einen prediger eine lection gelesen werden, als nemlich, Mattheus, Lucas, die erste epistel S. Johannis, beide S. Petri, S. Jacobs, etliche S. Pauls episteln, als beide zu Timotheon, zu Tito, zun Ephesern, zun Colossern. Und wenn diese aus sind, sol

¹ *Agenda, das ist, Kyrchenordnung, wie sich die Pfarrherrn vnd Seelsorger in jren Ampten . . . der Kyrchen in Hertzog Heinrichen zu Sachsen, Leipzig, N. Wolrab, 1540, f. xxii. (Bodleian, Tract. Luth. 115.) See also Albertine Saxon Kirchenordnung, 1539. (Sehling, i. 271.)*

mans wider forn anfahen. Und der, so die lection lieset, sol darauf die leute vermanen, zu beten ein vater unser, für gemeine not, sonderlich, was zu der zeit fürfellet, als umb friede, narung, und sonderlich umb gottes gnade, das er uns behüte und regire. Darnach mag die ganze kirche ein deutsch gesang singen, und darauf der prediger ein collect lesen.

Abends were es fein, das man drei vesper psalmen sunge, latinisch und nicht deutsch, umb der schüler willen, das sie des latinischen gewoneten. Darnach die reinen antifen, hymnos und respons. Darnach möcht eine lection zu deutsch gehalten werden, aus dem ersten buch Mosi, aus dem buch der Richter, aus dem buch der Könige. Nach der lection soll man heissen ein vater unser beten. Darnach möcht man singen das *magnificat*, oder *te deum laudamus*, oder *benedictus*, oder *quicunque vult salvus esse*, oder reine *preces*, damit die jugent auch bei der schrift bleibe. Darnach möchte die ganze kirche ein deutsch gesang singen, und der priester endlich die collecten lessen.¹

In 1529, at a place called Belzig, a Prussian town in the province of Brandenburg, there is this outline of the Mattins and Vespers :

Alle suntag und ander feierliche fest soll in der pfarkirchen an stat der metten umb sechs hor zu winterzeit, und sommer umb funf hör drei psalmen, zwa oder drei lection aus dem alten und neuen testament durch die knaben gesungen, und die mit antifen und einer collect beslossen werden, darnach das kirchspiel etwan ein deutsch geistlich lied singen soll.

* * * * *

Nach mittag soll durch den pfarrer zur vesper zeit abermals von der sontags episteln, zu zeiten aber ein artikel oder drei aus dem catechismo ufs einfeldigst und vorstentlichst gepredigt, dafur auch etliche psalmen und lection, darnach aber das *magnificat* mit den gewonlichen versikeln und collecten, *suffragia sanctorum* ausgenommen, und durch die kirchen etwan geistlich lied gesungen werden.²

Of the *Kirchenordnungen* that I have come across in an examination principally held in this country, the outline of Bugenhagen, it must be confessed, seems to me that which is nearest allied to the project of Cranmer. Still, it must be owned that there is no such convincing evidence on behalf of the Lutheran source of Cranmer's First Part, as there is of his indebtedness to Quignon in the Second Part.

¹ Ernestine Saxon *Kirchenordnung*, 1528. (E. Sehling, *Die evangelischen Kirchenordnungen*, Leipzig, Reisland, 1902, Abth. I. Haelfte i. p. 168.)

² Belzig *Ordnung*, 1528-29. (E. Sehling, i. 527.)

THE CALENDARS.

There are two Calendars in the manuscript ; one at its very beginning and the other at its end. That at the end would appear to have more connexion with the First than the Second Part : it cannot be intended, so it has been already pointed out, to serve as a lectionary for the Second Part. It may be only a stage in the development of the First Part, but this is speculation.

The Final Calendar has a widely different aspect from that of the ordinary mediæval Calendar, filled with saints. But all the great feasts of Our Lord, the Circumcision, the Epiphany, the Presentation, etc., and the feasts of the Apostles which occur near the end of every month, are retained. So are the four feasts of Our Lady, the Purification, the Annunciation, the Assumption, and the Nativity ; St. Michael on September 29, and All Saints on November 1 ; but not All Souls. Neither festival of the Holy Cross is retained.

It is not easy to detect the principle on which the lesser saints have been chosen or excluded. There has certainly been no slavish following of Sarum. It looks as if the chief doctors of the early Church, eastern or western, had been in the mind of the composer, beginning with St. Hilary in January and ending with St. Martin in November. Phileas and Philoromus seem to be borrowed from Q. who commemorates both on February 4, not February 3 ; and so also Q¹ has Petrus and Dorotheus on September 9, and Q² on September 16 ; neither, as this Calendar has, on July 2. But it does not seem altogether desirable that such obscure saints as Babilas (January 24) and Benjamin the Deacon (February 21) should have been chosen for marked commemoration.

In this Calendar there has been jotted down, without any apparent scheme, in the column for the lesson at Evensong, a number of cyphers, which look as if they were determined by the figures in the column of the third lesson at Mattins. Sometimes they have been struck out, as in the Calendar for March. To what end they have been inserted it is not easy even to make a guess.

Another feature, in which this Calendar differs greatly from the usual mediæval Calendar, is the appearance in it of the references to the lessons to be read in the Divine Service of the day. This looks like a borrowing from Q. who put in his Calendar the numbers of the leaf for the third lessons when taken either from Holy Scripture or from the legends of the saints. This latter practice is not an innovation of Q. It may

be found in breviaries published before 1535.¹ The insertion of references to Holy Scripture leads to an appearance quite unusual, for when the book of Scripture in reading changes, the name of the new book is inserted in the Calendar in the same column as the saints, and thus in November Tobit, Judith, Hester, and Job look as if they were placed there to accompany Christian saints like Martin, Britius, Caecilia, and Catherine. This practice of Cranmer does not appear to have been inspired by the ancient martyrologies, which commemorate the Old Testament worthies, a trace of which is to be found to this day on the first of August, when the "Holy Maccabees, martyrs" receive a commemoration.

Calendar of Part the First.—Something of the same sort has happened with the Calendar prefixed to Part the First, only on a larger scale. It has a greater number of saints than that which follows Part the Second. But, perhaps from a following of this first Calendar in the footsteps of the final, where the books of the Bible about to be read are placed with the saints, this Calendar of the First Part has a diversified and irregular appearance given to it by the placing, in the same column as the saints, of the names of the worthies, whether of the Old Testament or of the New, whose actions are described in the lessons of the day marked for reading on that day of the month. Thus *David rex* appears on May 13 because there is read on that day the 17th chapter of 1 of Samuel or, according to the Vulgate, of Kings, which tells of the combat between David and Goliath. In some of these cases an additional lesson among the *Quartae Lectiones* has been prepared, as in the case of Abel on January 2: or the intention to prepare one, indicated but not carried out, as with Joseph of Arimathea on April 1.

From the insertions and erasures in the Calendar of the First Part it looks as if Cranmer had written these fourth lessons before he began to make the erasures and insertions in the Calendar. Thus the lesson for *Omnes Sancti Defuncti* with its merely funeral tone must have been written before the entry in the Calendar was altered back to the older commemoration of All Saints. This is again one of the instances in which Cranmer returned back to the older after having at first preferred the new.

The sources whence Cranmer drew his material for the fourth lessons are various. For the events recorded in Scripture he has naturally taken the Gospels, Acts, and Epistles as his authorities; but he has not confined himself to the Vulgate for his text, for he has used the version of Erasmus in many places

¹ See *Second Recension of the Quignon Breviary*, H.B.S. 1912, vol. ii. p. 36.

without the reason for the choice being very clear. Sometimes he will use a conflated text of Vulgate and Erasmus, as in the lesson for St. Timothy's day.

For the post-apostolic saints, Cranmer has drawn upon the homilies of St. Basil, and St. John Chrysostom, from St. Jerome's *de Viris illustribus*, and the Ecclesiastical History of Eusebius, and, but rarely, from Socrates. Later on, contemporary writers are borrowed from, such as Quignon's lessons in his breviary, and Witzel's (or Vicelius') *Hagiologium*. Other indications may be found in the notes to each lesson at the end of the volume.

Babylas and the Forty Martyrs may possibly have been recommended to Cranmer's notice by the favourable mention which Erasmus makes of them :

Si Martyr laudabatur, ordo sumebatur ex preceptionibus generis demonstrativi, veluti quum Chrysostomus celebrat Babylam, Basilius Quadraginta Martyres.¹

Cranmer's fourth lessons cannot be reckoned as very important contributions to hagiographical studies. Some of them run to an inordinate length, without any apparent reason to be found from the greatness of the saint in history or in virtue. Gordius, for instance, commemorated on May 10, has four whole pages of this volume² devoted to him.

The facts recorded in the homily of St. Basil upon Gordius may be looked upon as worthy of credence ; for Commendatore Pio Franchi, who is known throughout Europe for the care with which he sifts the historical accuracy of the legends of the saints, remarks that when St. Basil delivered the homily on St. Gordius there were yet living in Caesarea eye-witnesses of the glorious deeds of the martyr.³

St. Cyprian of Carthage, commemorated on his old day, September 14, has three and a half pages ; but this prolixity may well be excused from the mark left by St. Cyprian on the history of the Church.

If it be a hard matter to make out what has been the determining principle in guiding Cranmer's choice of saints in the Calendar of the very end, it is wellnigh impossible to arrive at any definite decision as to the thoughts which led him to choose the saints in the Calendar of the First Part. We may

¹ Desiderius Erasmus, *Ecclesiastae*, Lib. iii. (*opera omnia*, Lugd. Batav. Vander Aa, 1704, t.v. col. 953).

² See below, pp. 77-81.

³ Pio Franchi de' Cavalieri, *Hagiographica*, p. 10, in *Studi e Testi*, No. 19. Roma, tip. Vaticana, 1908.

put aside at once the entries of the saints from the Old Testament, and many of the New, as being suggested by the chapter which was to be read on the same day. The great festivals of Our Lord and Our Lady, of the Apostles, and St. Michael, remain as in the Second, and in the mediæval Calendars.

The influence of St. Basil may be perceived in the choice of Babilas and Mamas, two saints rare in Western Calendars; the Forty Martyrs are in Q. S. and many breviaries. Julitta is very likely from St. Basil.

Quignon may have suggested Phileas and Philoromus; Petrus and Dorotheus and Pamphilus may have been derived from Q², as Q¹ spells the name Pamphilius. Adauctus seems to have been borrowed from Q.

The following table has been drawn up in the hopes that it may assist the reader to understand something of the changes which Cranmer carried out in the Calendar to the First Part and to show the uncertainty and irresolution which were sometimes visible in Cranmer's actions.

TABLE SHOWING THE VARIATIONS IN THE CALENDAR OF
THE FIRST PART.

ORIGINAL. ADDED OR SUBSTITUTED. STRUCK OUT.

JANUARY.

1. Circumcision.		
4. Titus.		
6. Epiphany.	8. Lucian.	
13. Hilarius.	14. Felix of Nola.	
22. Timotheus.	17. Antonius.	
24. Babilas.	20. Fabian and Sebastian.	Babilas.
	21. Agnes.	
26. Ananias.	22. Vincent.	
27. Chrysostom.	25. Conversion of St. Paul.	Conversion of St. Paul.
	25. Polycarp.	

FEBRUARY.

1. Ignatius.	7. Adauctus and his Com- panions.
2. Purification.	
4. Phileas and Philoro- mus.	9. Apollonia.
21. Benjamin, Deacon.	12. Eulalia.
24. Matthias.	16. Julita.

TABLE SHOWING THE VARIATIONS IN THE CALENDAR OF
THE FIRST PART—*continued*.

ORIGINAL.	ADDED OR SUBSTITUTED.	STRUCK OUT.
MARCH.		
4. Forty Martyrs (re- inserted on 9th).	3. Marinus and Asterius.	Forty Martyrs.
	7. Perpetua and Felicitas.	
	12. Gregory the Great.	
18. Edward, King and M.	20. Cuthbert.	
19. Joseph.		
25. Annunciation.		
APRIL.		
1. Joseph of Arimathea.	7. Epiphanius.	
2. Visitation.	11. Leo the Great.	Visitation.
4. Ambrosius.	13. Justin, Martyr.	
23. George.	14. Tiburtius and Valerian.	
25. Mark.	16. Cassian.	
	28. Vitalis.	
MAY.		
1. Philip and Jacob.	3. Invention of the Cross.	
2. Athanasius.	10. Gordian and Epimachus.	
9. Gregory of Nazianzus.	13. Cornelius.	Cornelius.
	26. Augustine of Canterbury.	
JUNE.		
11. Barnabas.	1. Justin, Martyr, also Pam- philus with his Com- panions.	Justin, Martyr.
	2. Marcellinus and Peter.	
14. Basilus.	19. Gervasius and Protasius.	
24. St. John Baptist.	22. Alban.	
28. Irenaeus.	26. John and Paul.	
29. Peter and Paul.	28. Leo the Great.	Leo the Great.
	30. Commemoration of St. Paul.	
JULY.		
2. Peter and Dorotheus.	2. Visitation.	Peter and Dorotheus.
9. Cyril.	10. Seven Brothers, Martyrs.	
22. Mary Magdalen.	20. Margaret.	Margaret.
25. James, Ap.	27. Seven Sleepers.	
26. Anne.		
29. Martha.		
AUGUST.		
10. Laurence.	6. Transfiguration.	Transfiguration.
15. Assumption.	8. Cyriac.	
	11. Tiburtius.	Tiburtius.
	13. Hippolytus.	
24. Bartholomew.		
28. Augustine of Hippo.	30. Felix and Adauctus.	Felix and Adauctus.

TABLE SHOWING THE VARIATIONS IN THE CALENDAR OF
THE FIRST PART—*continued*.

ORIGINAL. ADDED OR SUBSTITUTED. STRUCK OUT.

SEPTEMBER.

8. Nativity of B.V.M.	1. Mamas.	
14. Cyprian.	11. Protus and Hyacinthus.	
21. Matthew, Ap.	14. Cornelius.	
29. Michael and All Angels.	22. Maurice and Com- panions.	
	23. Thecla.	
	27. Cosmas and Damian.	
	30. Jerome.	

OCTOBER.

6. Polycarp.	7. Marcus and Marcellianus.	Polycarp.
18. Luke, Evang.	9. Dionysius and Com- panions.	
28. Simon and Jude.	11. Nicasius.	Nicasius.

NOVEMBER.

1. All Souls.	1. All Saints.	
11. Martin.	2. All Souls.	
20. Edmund the King.	4. Vitalis and Agricola.	
30. Andrew, Ap.	8. Four Crowned Martyrs.	
	9. Theodore.	
	13. Bricius.	
	22. Cecilia.	
	23. Clement.	
	24. Chrysogonus.	
	25. Catherine.	
	26. Linus, Saturninus and Sisinnius.	Linus.

DECEMBER.

6. Nicholas.	13. Lucy.	
8. Conception B.V.M.		Conception.
18. Lazarus.		
21. Thomas, Ap.		
25. Christmas.		
26. Stephen.		
27. John, Evang.		
28. Innocents.		

PREFACE.

The preface is contained in the First Part, following its Calendar immediately. But the question may be asked if this be the place that Cranmer intended for it, and whether it would not have found surroundings that would have harmonized more with its scope and purpose if it had been set as an introduction to the Second Part. It may be observed that many facts and ideas are borrowed from the prefatory letter to Quignon's Breviary of the second recension, and the Second Part is indebted to Q² for rubrics, anthems, and the like, as well as for the general scheme or framework of the Hours on which it is arranged. Thus it would seem more natural that this Preface should stand at the beginning of the Second Part, rather than at the beginning of the First Part, as it does; for the First Part is far removed from the plan of Q², having only two Hours of prayer instead of the more ancient seven or eight. Cranmer may, however, have felt desirous to show that the principles of the First Part were much the same as those of Q., namely, the recitation of the whole Psalter and the reading of the Bible once in a year. There are, moreover, some parts of the Preface which suit better with the details of the First, rather than with those of the Second, Part. For example, Invitatories are abolished in the First Part, while they persist in the Second; so the Preface declares that Invitatories are cut off.¹

It was through the translation of this Preface into English that the connexion of the Book of Common Prayer with Q¹ and Q² was noticed by the early Tractarians. Cardinal Newman in Tract 75, on the Roman Breviary, published in 1836, noticed Quignon's attempt at reform to which he metes out somewhat qualified praise as follows:

The Cardinal's Breviary was drawn up on principles far more agreeable to those on which the Reformation was conducted, and apparently with the same mixture of right and wrong in the execution. With a desire of promoting the knowledge of Scripture, it showed somewhat of rude dealing with received usages, and but a deficient sense of what is improperly called the *imaginative* part of religion. His object was to adapt the Devotions of the Church for private reading, rather than chanting in choir, and so to encourage something higher than that almost theatrical style of worship, which, when reverence is away, will prevail, alternately with a slovenly and hurried performance, in the performance of Church Music.²

¹ See below, p. 16, l. 19.

² J. H. Newman, *Tracts for the Times*, No. 75, p. 13. "A slovenly and hurried performance . . . of Church Music" is by no means confined to the Church of Rome.

After some further comments he prints the Preface to the Book of Common Prayer *Concerning the Service of the Church* as far as to the end of the third paragraph, following the text of 1662. The compositor would seem to have disliked the word *wit* in the first line and altered it into *will of man*: and, curiously enough, the Dutch printers of Gasquet and Bishop misread the very same word, and changed it into *art*.

Thus the connexion between Quignon and the Book of Common Prayer was noticed by Newman some nine years before it was spoken of by Sir William Palmer in his *Origines Liturgicae* of 1845. For this book appeared first in 1832, the second edition in 1836, and the third in 1839, but not until the fourth edition, in 1845, does there appear any suggestion of a relationship between Quignon and the Book of Common Prayer. Then the Preface to the I. of Edward VI. is printed in a parallel column¹ with part of the Preface to Q².

From a paragraph in Cardinal Newman's *Apologia* it might be thought that his interest in the Roman Breviary arose after the death of Hurrell Froude. He tells us that he chose Hurrell Froude's copy of the Breviary as a keepsake.² Hurrell Froude died on February 28, 1836, and Newman's paper on the Breviary is dated June 24, 1836. One does not know how quickly Newman worked; but supposing that the Breviary first came into Newman's hands at the end of March, three months seem but a short time for the preparation of such a paper of 148 pages, including translations of the Breviary, services for a Sunday, for August 6, and August 10, and for the commemoration of the faithful Departed, as well as a service on Bishop Ken's day, with lessons for the second nocturn, which look as if written by Newman himself. Can Newman in three months have made himself master of so much of the history and structure of the Breviary as this paper shows, supposing him to know nothing of them in March 1836? A late Dean of St. Paul's, Dr. Church, tells us of a source from whence it is possible that Newman may have received an earlier equipment for dealing with the Breviary. He says:

Bishop Lloyd's lectures had taught him [Hurrell Froude] and others, to the surprise of many, that the familiar and venerated Prayer Book was but the reflexion of mediæval and primitive devotion, still embodied in its Latin forms in the Roman Service books.³

There is an Oxford tradition that Breviaries were brought down from the Bodleian Library and shown to the Bishop's

¹ William Palmer, *Origines Liturgicae*, 4th ed. London, Rivington, 1845, vol. i. p. 230.

² J. H. Newman, *Apologia pro Vita Sua*, Longmans, 1864, p. 154.

³ R. W. Church, *The Oxford Movement*, Macmillan, 1891, ch. iii. p. 41.

class. It is known that it was to the Breviary that the Bishop's attention had been early directed when a curate in the North of London, and it does not seem too impossible a supposition that Dr. Lloyd may have instructed his pupils in the connexion that exists between the two prefaces of Q. and I. of Edward VI. If once a copy of the Quignon Breviary were put into the hands of a student of the Book of Common Prayer it would need no great exertion on his part to perceive the alliance between the two prefaces. It is known that this did happen in a neighbouring University. Dr. Benson, the Archbishop of Canterbury, told me that when he was an undergraduate at Cambridge he had remarked for himself the relation between Q. and the Book of Common Prayer, which soon after he found had been already widely recognized.

But even before Cardinal Newman or Dr. Lloyd, the resemblance of the Book of Common Prayer to Q. had been noticed on the Continent at the end of the sixteenth century. Schulting Steinwich, repeating the old and somewhat ill-founded criticism of Q. that it taught men only to read and not to pray, adds as a marginal comment :

Hæ etiam rationes valent ad Anglicanistarum formulam quæ similis est huic.¹

DISTRIBUTION OF THE PSALTER.

In the Second Part, with its eight Canonical Hours, we have but little information given us of the way in which the Psalter was to be distributed through the Hours. All we are told at each Hour is : *Psalmi ex ordine designati*, and this runs throughout. Judging from the adherence to the old number of Hours in the rest of the Second Part it would seem possible that Cranmer's intention here was that the Psalter was to be recited once a week, as in the old Breviary. But after what distribution? If after the old distribution in the Sarum Breviary, where for certain of the Hours the psalms were fixed for every day of the year, as for Terce, Sext, None, and Complin, it would have been easy at these Hours to have pointed out the portions of *Beati immaculati* (Ps. cxix.) at Terce, Sext, and None, or the Psalms iv. xxx. xc. and cxxxiii. at Complin. But this has not been done ; the direction *Psalmi ex ordine designati* is repeated as if the psalms were not fixed, but were to vary with every day in the week. And in the Mattins of the last three days of Holy Week, where the psalms are given, they do not correspond in

¹ Cornelii Schultingii Steinwichii *Bibliothecae Ecclesiasticae . . . tomi quatuor*, Coloniae Agrippinae, Hemmerden, 1599, t. I. pars i. cap. xxxviii. p. 101.

number with those of Sarum, but continue three in number as elsewhere in Part the Second. They correspond in number with those of Q. but they are not the same as those directed in Q.

It is mere speculation to suggest any particular distribution not Sarum. It may be noticed that there are no proper psalms at the greater festivals, Christmas, Epiphany, Easter, Ascension, or Pentecost, though the cues or incipits are given for the lessons. It was a blot in both the Quignonian recensions that no proper psalms for any festival were prescribed; so that the distribution of the psalms in the Second Part is in this respect like the distribution of Quignon. Seeing how much Cranmer has borrowed from Q² in the anthems and lessons of this Part, it seems quite possible that he may have borrowed his distribution of the Psalter also from Q., though there is no proof of this, and hardly a high degree of likelihood. It may be that Cranmer had devised a distribution of his own, as Q. did, and that it is now lost.

Unlike the Second Part we have in the First Part a tolerably full account of the distribution of the Psalter. In the first place we are told that the Psalter is to be said twelve times in the year, while the gospels and epistles in the New Testament are repeated three times, and the rest of the Bible only once, in the year.

This recitation of the Psalter only once in the month is a very distinct break with antiquity as known in England. In the English secular Breviaries, and all the Psalters following the Gregorian for their distribution, the whole Psalter was in theory repeated once a week. This was also the case with the Benedictine distribution and with the new arrangement in Quignon. The only ancient distribution of the Psalter other than for a week was that at Milan, and in this church the whole Psalter was recited but once a fortnight.¹ It is not known if this precedent had come under Cranmer's notice. There is a precedent, still more to the purpose, of a recitation of the Psalter but once a month by the Humiliates of Milan, as Becon calls them. But their reformed Breviary only appeared in 1548, and it seems extremely doubtful if its existence could have been known to Cranmer before the compilation of the First Part. The Order may have been known, for it is spoken of by Foresti of Bergamo,² and Cranmer possessed a copy of the work in

¹ Monseigneur Batiffol tells us that the Commission, appointed by Leo XIII. for the revision of the Breviary, recommended the Ambrosian rule of reciting the entire Psalter in the course of each fortnight. (P. Batiffol, *History of the Roman Breviary*, tr. by A. M. Y. Baylay, Longmans, 1912, p. 303, n. 2.)

² Jacob Philip Foresti, of Bergamo, *Supplementum Chronicorum*, Lib. xii. under: Clemens Papa III., Anno 1189. Paris, G. du Pré, 1535, fo. 292.

which the history of the Humiliates is given in a few words.¹ And further, a disreputable writer, Thomas Becon, who was Cranmer's chaplain, borrows Foresti's account of these religious, though he does not add much to our knowledge of them.²

The Breviary of the Humiliates is of interest not only because it resembles in one point the contemporary reform of Cranmer, but because it reveals the length to which reform may go if only it have the protection of the Roman Curia. The changes were all sanctioned by a papal letter from Paul III. The Humiliates followed the rule of St. Benedict, so it is legitimate to consider that at first they followed the Benedictine distribution of the Psalter, reciting it once a week. In the reform authorized by Paul III. the whole Psalter was recited only once a month. Further, it will be admitted that for the breviary lessons and psalms the Vulgate, as a rule, is the authorized version of the Roman Church. Yet the Humiliates have taken, even for *Venite*, a version which in 1548 was only 6 years old; a version by Isidore Clarius, a monk of Monte Cassino, afterwards Bishop of Foligno. It was printed in folio at Venice by Peter Schoeffer in 1542. A second edition appeared in 1555.³ With this we may compare Cranmer's use of the version of the New Testament by Erasmus for the *Quartae Lectiones* spoken of below.⁴

But though the distribution of the Psalter to be recited once a month instead of once a week was a break with antiquity, yet the determination to read three psalms only at each hour was by no means so great an innovation. The Sarum Breviary would supply many such instances. The Mattins of Our Lady show only three psalms⁵; and each nocturn of festivals had only three psalms and three lessons. What, perhaps, would be more influential with Cranmer would be the fact that throughout the Quignon Breviary, Sundays, festivals, and week-days alike, every hour had only three psalms.⁶

¹ Mr. Edward Burbidge, in his catalogue of the Remains of Cranmer's Library (p. 25), describes an edition of this work of Foresti now in the British Museum. (Shelf mark, 583, k. 2.)

² Thomas Becon, *The Reliques of Rome*, London, John Day, 1563, fo. 57. I do not find this passage in *The Reliques of Rome*, also printed by John Day, but without date, which appears to be earlier and shorter than the edition of 1563. *Relics of Rome* appeared again in Becon's *Worckes*, London, John Day, vol. iii. and this passage about the Humiliates is on fo. cccxiii. b.

³ Of the first edition there is a copy in the British Museum, shelf mark 3021, f. 5. Of the second, the shelf mark is 3021, f. 9.

⁴ Cf. the Notes to these, below. I have not been able to discover that Cranmer made any use of Erasmus' earlier version of the New Testament. All his quotations are from the later, which Mr. P. S. Allen informs me was first printed in 1519.

⁵ *Sarum Breviary*, ii. 286.

⁶ For precedents before Q. of the limitation of the number of psalms to three in each hour, see *The Second Recension of the Quignon Breviary*, H.B.S., 1912, vol. ii. p. 39.

This device of Cranmer's, giving three psalms to each service, was not continued into I. of Edward VI. There the psalms are arranged mainly, it would appear, according to their length, though here and there they seem to fall into three by a natural arrangement. Out of 60 divisions 27 are in three. And this number is that often used in the Church of England to this day. Three psalms for a division are commonly affected by the Anglican authorities. In the Proper Psalms of the present Prayer Book and on special occasions, such as the Consecration of Churches,¹ three psalms are often chosen.

To return to Cranmer's scheme for the distribution of the Psalter in the First Part, which had only two Hours of prayer in each day. It will be noticed that he intended three psalms to be said in the morning and three in the evening.² But to accomplish this, some management was needed with a Psalter of only 150 psalms, and a month of 30 days. This will only allow five psalms a day; but six are wanted for every day, not merely five. So in a month of thirty days, thirty more psalms must be found to make up the 180 psalms that are needed. These are to be found in the following ways: *Beati immaculati* will as usual be divided into 22 parts. This provides 21 more psalms, making 171 psalms in all, leaving seven more to be provided. Apparently the seven canticles from Lauds were thought of, which raises the total to 178, and then by dividing one long psalm, the ninth, into two, and also the long canticle, *Audite caeli quae loquor*, from Saturday Lauds, we attain the required total of 180.

This, to begin with, was Cranmer's plan for the First Part. But he has made alterations in the manuscript by which it has been changed into something different. He determined to leave out the seven canticles, and in their place divide eight long psalms into two (17. 67. 68. 77. 88. 104. 105. 106, Vulgate numbering), by which eight more psalms were secured; and thus with the 22 from *Beati immaculati* and two from the division of the ninth psalm, thirty psalms could be added to the original 150, and so the necessary 180 were attained. There was precedent among the Benedictines for the division of psalms; and the practice has lately received full Papal sanction in the new Roman Psalter of 1911.

The alterations made in the manuscript leave it in a state that is not altogether clear.² To present each scheme in a form easy to be read, both have been here printed in parallel columns side by side.

¹ J. Wickham Legg, *English Orders for Consecrating Churches*, H.B.S. 1911, p. xliii.

² See below, p. 19.

SCHEME I.

Psalmum 118, in viginti duas partes iam olim distinctum, nos quoque pro viginti duobus psalmis distinctim recitari statuimus, Atque hinc viginti vnus ad desideratum Psalmorum tricenarium numerum suggeruntur. Hijs adijciuntur septem sacra cantica iam diu inter Psalmos decantari consueta. Atque ita 28 complebuntur / Psalmum insuper nonum iuxta Hebraicam dispositionem in duos diduximus eruntque 29. Atque hactenus quidem nihil est a nobis diuisum cuius exemplum non aut in hebraica litera aut in biblijs nostris prius diuisum inuenimus / Jam ut vnicus Psalmus qui adhuc deest suppleatur, canticum illud. Audite celi que loquar in duos desecuiamus. Sicque tandem tricenarius psalmorum qui desiderabatur numerus plene consummatur.

SCHEME II.

Psalmum 118, in viginti duas partes iam olim distinctum, nos quoque pro viginti duobus psalmis distinctim recitari statuimus, Atque hinc viginti vnus ad desideratum Psalmorum tricenarium numerum suggeruntur. Psalmum insuper nonum iuxta Hebraicam dispositionem in duos diduximus eruntque 22. Atque hactenus quidem nihil est a nobis diuisum cuius exemplum non aut in hebraica aut in biblijs nostris prius diuisum inuenimus / Jam vt octo Psalmi qui adhuc desunt suppleantur octo psalmos longissimos singulos in duos desecuiamus, nempe 17. 67. 68. 77. 88. 104. 105 et 106. Sicque tandem tricenarius psalmorum qui desiderabatur numerus plene consummatur.

For Cranmer's plan of beginning the recitation of the Psalter again at the place where the recitation left off there is in the Mattins and Vespers of the mediæval distribution very good authority. The Mattins of Sunday begins with Ps. i. *Beatus vir*, and the Psalter is read on through the Mattins of every day in the week until Ps. cviii. *Deus laudem*, the last of the Mattin psalms of Saturday, is reached. Vespers on Sunday is begun with Ps. cix. *Dixit Dominus*, and the rest of the Psalter, with exceptions, as at Mattins, is read during the week at Vespers. Many of the Lutheran *Agenda* imitated this distribution, saying the psalms from the Mattin portion of the Psalter at Mattins and from the Vesper portion at Vespers. Amongst the numerous French churches which rearranged their Psalter in the eighteenth century there was the church of Langres, where in 1731 was brought out a new breviary, which preserved much of the ancient distribution of the Psalter on the Sunday; but on the Monday, beginning at Mattins with Ps. x. it thence went on in numerical order through the Psalter for each hour, excepting Complin, to Vespers on Saturday, where the distribution ended with Ps. cxliv. The author of this distribution might have been inspired by

Cranmer.¹ This recitation of the Psalter in the order as it stands in the Bible is quite perceptible in the old Gregorian distribution. But it was wholly abandoned by Quignon, and after him by Colbert and the French Bishops of the eighteenth century, who followed the practice of selecting those psalms which they thought most appropriate. And in 1911 this idea found a home, to the surprise of many, in the Roman Breviary itself.

LESSONS.

It may be gathered from the Preface² that one of Cranmer's aims was to ensure the reading of the whole of the Bible once a year in the Divine Service; an aim commendable if caused by a desire to follow closely the practice of antiquity. Accordingly, we find in our manuscript three different schemes of Bible readings arranged for the year. One, attached to Part the Second, is based upon the Christian year, beginning with Advent, and is arranged by the week.³ The other two are based upon the Calendar, and follow the months, beginning with January; one precedes Part the First,⁴ and the other follows Part the Second, quite at the end of the manuscript.⁵

Lessons in the Second Part.—To take first the table of lessons that belongs to the Second Part, which is thought by some to have been the earliest of the projects of Cranmer's reform.

This, it has been said, follows the plan of the Christian year; it provides three lessons for Mattins, one for Lauds, and one for Vespers. The first and second Mattin lessons are almost invariably taken from the same book, usually of the Old Testament; the third Mattin lesson is always taken from the New Testament; the lesson at Lauds is always a selection from one of the sapiential books; the lesson at Vespers is usually taken from the book that is in reading for the first and second lessons at Mattins; thus most commonly from the Old Testament.

The series of the first and second lessons shows plainly the influence of that distribution of lessons⁶ upon which is based the present maimed distribution of scripture lessons in the Roman

¹ *Breviarium Lingonense illustrissimi et reverendissimi in Christo Patris D. D. Petri de Pardaillan de Gondrin d'Autin*, Divione, Apud Antonium de Fay, 1731. The distribution is reproduced in J. Wickham Legg, *The Reformed Breviary of Cardinal Tommasi*, S.P.C.K., 1904, Appendix II. p. 45.

² See below, p. 15, l. 10.

³ See below, p. 143 *et seq.*

⁴ See below, p. 3.

⁵ See below, p. 154.

⁶ There is some account of this ancient distribution in the Introduction to the *Second Recension of the Quignon Breviary*, H.B.S. vol. ii. p. 47. For other distributions, see Ernst Ranke, *Die kirchliche Pericopensystem*, Berlin, Reimer, 1847, pp. 12-37.

Breviary. Isaiah was read in Advent; the Pauline Epistles were begun directly after Christmas during the three weeks named, after Quignon's awkward expression, *Dominicae post adventum*. But all the Epistles were not read through; only the Epistle to the Romans and the first to the Corinthians were read during these weeks.

In the ancient distribution the Prophets, with the exception of Jeremiah, were begun in November, Isaiah being read last of all, during Advent. It has been said that in the distribution now being discussed, Isaiah was read in Advent; but the Prophets were read during the *Dominicae vagantes*. This is another expression borrowed from Quignon, and it is used for a name to those weeks after the Epiphany and after Pentecost, at the very end of those seasons, which vary in number and place year by year. The first two or three of the *Dominicae vagantes* would commonly come after the Epiphany and the remainder immediately before Advent.

The first and second lessons at Mattins of the *Dominicae vagantes* in this distribution are given up to the Prophets, and thus it might happen, when there was a long season after Pentecost, that the prophets would be read at their old time, in the late autumn; it may be noticed that Jeremiah was read in this distribution also in the late autumn, during the three last Sundays after Pentecost. Thus an arrangement was contrived by which was preserved some part of the ancient distribution in which the Prophets were read immediately before Christmas, though Jeremiah was indeed anciently read during the fortnight before Easter.

In the ancient distribution, and even in the mediæval breviary, Genesis was begun to be read at Septuagesima, and the books that follow were continued until Ruth was ended on the Saturday before Passion Sunday. But in the distribution now being considered, though Genesis was begun at Septuagesima, yet Ruth was not attained until the second week after Pentecost. Then during the summer the first and second lessons at Mattins, with the lesson at Vespers, were taken from the four books of the Kings, the books of Esdras I. and II., Tobit, Judith, Esther, Job, and lastly Jeremiah, which, it has been said, ended the weeks after Pentecost, before the second part of the *Dominicae vagantes* began.

Thus it will be noticed that in this distribution of Cranmer's the books of the Old Testament are read with a good deal of completeness. In fact, with the exception of Chronicles, Ezekiel, the Song of Solomon, and Esdras III. and IV., every book in the Bible is read. Of the individual books the greater part of them is read through, some chapters being here and there omitted for

good reasons, such as chapters 11, 35, and 52 of Isaiah which are left out, clearly because these chapters are read as lessons on the Sundays in Advent, and it would have been unprofitable to repeat these chapters so soon in the same season. Chapter 12 is also omitted: it is the canticle at Monday Lauds in the old Breviary, and the chapter is very short, containing nothing but the canticle; but the chapters containing the other canticles for Lauds have not been omitted. Had this been done, a strong argument would have been given for thinking that in the Second Part the canticles from the old Breviary were to be said at Lauds after the manner of Q., that is, that in the place of a third psalm the canticle of the day was to be said. But the canticle at Lauds rarely takes up the whole of the chapter; and possibly it was intended that in the Second Part the canticle was to be omitted, while the remaining verses of the chapter should be read as a lesson. Besides, most of the chapters containing the canticles at Lauds are read at Vespers, not at Mattins.

To sum up. It may be said that most of the books in the Old Testament are read through, not omitting a single chapter. There is not a chapter omitted from Daniel, Baruch, and the Minor Prophets, with the exception of Micah and Zechariah. Exodus is complete, also Judges, Ruth, the four books of the Kings, except the fourth book from which two chapters are left out, Tobit, Judith, Esther, and Job. Some chapters which are but lists of names have been omitted; as Genesis 10, Joshua 21: while more than this has been left out of Leviticus, Numbers, and Jeremiah.

The books of the New Testament are read at the third lesson of Mattins. There is one exception: the Pauline Epistles to the Romans and the first to the Corinthians are read as the first and second lessons at Mattins in the season of the year immediately after Christmas. This is a mutilated following of the tradition of the ancient distribution in which the Pauline Epistles were read in the interval between Christmas and Septuagesima.

Hardly any chapter has been left out of the Epistles, Pauline or Catholic. But the Gospels and Acts seem to have been rather capriciously dealt with. The first three chapters of St. Matthew, the second of St. Luke, all of St. John after the 13th, are not here.¹ From all the Gospels the Passion is omitted, for the chapters containing this sacred story are read at Mattins in Passiontide,² St. John beginning his portion with the raising of Lazarus. Of Acts the first two chapters are left out.³ It should be noticed that not a single chapter of the Apocalypse is read, though it appeared in the ancient distribution during the Paschal Season.

¹ But see below, p. 120.

² p. 126.

³ pp. 134, 135.

It is not, I am told, read in the Divine Service of the Orthodox Church of the East.¹

Nothing is allowed to interfere with the reading of a part of the Sapiential books at Lauds. This Sapiential chapter is spoken of in the general rubric,² as being of the same importance as *Benedictus* itself. Even Passiontide and Easter day, which have special lessons for Mattins and Vespers, continue the portion of the Sapiential course at Lauds. The lesson at Lauds begins in Advent with Proverbs, and continues throughout the Christian year up to Advent again with Ecclesiastes and Wisdom, ending on the last Saturday before Advent with the last chapter of Ecclesiasticus. No chapter has been omitted; but the portions to be read must oftentimes have consisted of but few verses, more approaching in length to a little chapter than a lesson.³

Lessons in last Calendar.—The distribution of lessons set out in the Calendar that follows the Second Part does not at first sight seem to belong to the Second Part; and this notion is clenched by finding that the lessons are not arranged for an extract from the Sapiential books at Lauds, as Part the Second directs,⁴ but the Sapiential books appear by themselves at Evensong from the middle of August to the end of November. Possibly Cranmer may have devised a third scheme, of which only this trace has come down to us.

In this distribution there are arrangements for three lessons at Mattins and one at Evensong. Thus it differs both from that in the Table of Lessons of Part the Second which has a lesson at Lauds, as just pointed out, and from that in the Calendar of Part the First, which has two lessons for Evensong. Also in this third distribution, following the Second Part, there is nothing left of the ancient distribution shown in the reading of Genesis

¹ I owe this information to Mr. Faminsky, formerly chanter at the Russian Chapel in Welbeck Street. He also refers me to Peter Lebedeff, *Manual of Liturgies*, Moskow, 1890, pp. 73, 74.

² See below, p. 116, l. 9.

³ It may be remarked that the ancient distribution of Scripture was made in groups of books that had some relation to each other. Thus, in the late autumn from November 1 to Christmas the Prophets were read; from Christmas to Septuagesima, the Pauline Epistles; from Septuagesima to Passion Sunday, the Octateuch; but from Passion Sunday to Pentecost a group that has little in common, Jeremiah, the Acts of the Apostles, the Revelation, and the Catholic Epistles; from Pentecost to November 1, the books of the Kings, the Sapiential books, Job, Tobit, Judith, Esther, Esdras, and Maccabees. Thus there are five groups, roughly corresponding perhaps to the natural seasons of the year, but having little relation to the Christian year, except that by the reading of Jeremiah in Passiontide the Lamentations are read on the last days of Holy Week.

It was a great fault of the ancient distribution that the Gospels were not read. At the most the gospel of the day was read at the end of Mattins, but even this became attenuated to a mere *incipit*, introductory to a homily on the gospel by a Father.

⁴ See below, p. 116, l. 9.

at the beginning of Septuagesima. But Genesis is begun in the first days of January, and this book furnishes first and second lessons at Mattins until February 19; then Exodus, with selections from Leviticus, Numbers, and the rest of the Octateuch, to June 24. After this the historical books are begun, with Esdras, and the Sapiential and Deuterocanonical books, until December 1, when Isaiah is begun and continues to January 3. This is the only trace that can be noticed in this Calendar of the ancient distribution of the books of the Bible.

The third lesson at Mattins is taken wholly from the New Testament. The Gospels are begun on January 2, and for some unknown reason are taken in the order of Luke, John, Mark, Matthew; then the Acts and the Epistles follow in their order as in the New Testament, with twelve chapters of the book of the Revelation, ending on November 30. Chapters from Mark and Luke are read during December.

The lesson at Evensong is taken from the Prophets beginning with Jeremiah, Baruch, Ezekiel, and Daniel, followed by some of the Minor Prophets, Proverbs, Ecclesiastes, Wisdom, and Ecclesiasticus, which ends on December 30. Isaiah is begun on December 1 and supplies the first and second lessons at Mattins, and the lesson at Evensong for all that month. It has been said above that this is the only trace of the influence of the ancient distribution that can be detected. This trace appears again in the lectionary of I. of Edward VI.

Whence Cranmer took the plan of this distribution is not clear. One determined to see in it the influence of Q² may perhaps detect it in the month of November.¹ There is a German distribution in which Genesis and all following up to the Prophets are read at Mattins, and the Prophets and all following up to the end of the Old Testament are read at Vespers.²

In this distribution we see Cranmer's desire to put the whole of the Old and New Testaments before the people; but at the same time must be remarked the little success that it attained. The minor prophets are hardly read, and there is shown a curious anticipation of the modern desire that the deuterocanonical sapiential books should receive much attention. But, on the other hand, the historical books, so much disliked by the moderns, fill up the first and second morning lessons of the months from January to October inclusive. To November are given Tobit Judith, Esther, and just four chapters of Job. The philosophical nature of the remaining chapters of Job may have been considered too hard for the understanding of the people. It has been said

¹ See Q², vol. ii. p. 45.

² Prussian *Agenda*, 1544. (Ae. L. Richter, ii. 68.)

that Isaiah takes the first and second lessons of December in the morning and the one lesson in the evening.

By means of the third lesson at Mattins nearly all the New Testament is read through ; with exceptions, the distribution follows the order of the books as they stand in the Bible. The New Testament is only read once in the year, not, as directed in the First Part, three times in the year.¹

Lessons in Part the First.—In the Table of Lessons accompanying the Calendar prefixed to the First Part, Cranmer seems to have perceived that some of the dispositions to be found in the table following Part the Second are not quite successful. For example, he no longer takes the first two lessons at Mattins from the same book of the Bible, but throughout this table now being considered they are of different books. For example, on January 1, at Mattins, the first chapter of Genesis is read for the first lesson, the first of Isaiah for the second, and the first of Matthew for the third. Then follows what has not been seen before : two lessons at Evensong ; one from Genesis 2 and the other from Romans 1—the only trace to be found in this table of the ancient distribution which ordered the Pauline Epistles to be begun after Christmas. This distribution of the New Testament, the reading of the Gospels and Acts at Mattins, and of the Epistles at Evensong, passed into the Calendar of I. of Edward VI. and lasted till the revision of the Lectionary about 1870.

The books in the Bible are read precisely in the order in which they are to be found in the Bible. The books of the New Testament were read thrice in the year in the same way.

In this distribution Cranmer has been entirely successful if his aim were to ensure the reading of the whole of the Bible. It may be said that not a single chapter of any book has been omitted, excepting the Apocalypse, which is not read at all. The third and fourth books of Esdras are read completely through, and the second book of the Maccabees is finished on December 31.

The lessons seem to follow the old divisions into chapters. Here and there, where the chapters are long, they are divided into two lessons. This is especially noteworthy in the long chapters of Maccabees.

Quartae Lectiones.—Cranmer appears to have written for the first three months of the year all the *Quartae Lectiones* that were in his mind. But after the middle of March, the entries of a name followed by a blank page become numerous, and are only indications of intentions never carried out. Apparently he did not intend to write lessons for every name in the Calendar taken from the Old Testament. Thus, in the month of January only

¹ See below, p. 18, l. 5.

Abel has a fourth lesson, though the names of Noah, Abraham, Sarah, Isaac, Jacob, and Joseph announce to us that their deeds are about to be read in the first lessons of the day. Later on, Anna the wife of Elkanah, the Centurion whose servant was healed by Our Lord, the Syrophœnician woman, Nathan the prophet, Elijah, Anna the prophetess, Elisha, Hezekiah, Josiah, and many others have given up to them pages, blank except for their names. It would be hard for Cranmer to write any account beyond what is told of the worthies in Scripture itself. Thus the absence of fourth lessons for these may be accounted for. The absence of the lessons for Irenaeus, Cyril, Laurence, the Assumption, and the Nativity of Our Lady, may be due more to want of leisure, or inclination, than other motives.¹

COLLECTS.

The chief source of the collects both in the First and Second Parts seems to be the Sarum Breviary: here and there collects may be met taken from the Sarum Missal, but not many. As to Q. as a source, it is hard to recognize any collects that may not have been drawn from Sarum equally well as from Q.

In the First Part it may be noticed that instead of the traditional assignment of collects to separate Sundays and feast days, collects are appointed for whole seasons like Advent and Christmas.² For example, there is only one prayer for all Advent, one for the season from Christmas Day to the second Vespers of the Epiphany, and one only from Twelfth Day to Septuagesima, and another from Septuagesima to Lent. The same kind of allocation occurs from the first Sunday in Lent to Passion Sunday, and from Passion Sunday to Easter, and so on until Trinity Sunday. Then suddenly, after Trinity, the novelty ceases, and each Sunday has the same collect given to it as formerly it had in Sarum. In I. of Edward VI. Cranmer returns to the more ancient assignment, which we see also in Part the Second.

A series of collects for Advent, Christmas, Candlemas, Passiontide, Easter, and Pentecost, arranged in a manner not unlike that of Cranmer, may be found in an Albertine Saxon *Kirchenordnung* of 1539. Like Cranmer's they are all translations from the Latin.³ He may have borrowed the idea of reducing the number of collects from this pattern; but, just as well, he may have thought of it himself.

¹ For more on the sources of these *Quartae Lectiones* see below, in the Notes.

² See below, p. 43.

³ Emil Sehling, *Die evangelischen Kirchenordnungen*, Leipzig, Reiland, 1902. I. Abth. i. Hälfte, S. 280. There is a like series in the *Brandenburg-Nürnberg Kirchenordnungen* of 1533, in Ae. L. Richter, *Die evangelischen Kirchenordnungen*, Leipzig, Günther, 1871, Bd. i. S. 205.

In the Second Part the traditional allotment of a several collect to each Sunday or Festival is much better maintained. In the greater number the collects are those which may be found for the same day in S. or Q. But not always. Setting aside the importation of the collect usually said at Prime into the office at Lauds and *vice versa*,¹ and the substitution of a special collect at None,² there are but few cases of such change to be found elsewhere. At Sexagesima a Christmas collect is to be found³; another Lenten collect is substituted for the traditional collect of the first Sunday in Lent⁴; in both these cases it is likely that a theological motive dictated the change. The Palm Sunday collect is made to serve for the whole fortnight from Passion Sunday to Easter⁵; and a Lenten collect introduced for the three days between Trinity Sunday and Corpus Christi.⁶

It may be noticed that in neither Part are any collects given to Saints' days. The substitution in Part the Second of the collect for the sixth day after Christmas for that of Sexagesima is very likely due to the mention of the protection of the Doctor of the Gentiles in the original Sexagesima collect. It was avoided in I. of Edward VI. by the substitution of *by thy power* for *doctoris gentium protectione*. There are two English Missals, one of Durham, the other of Whitby, which read *tua semper protectione* in place of that of *Doctoris gentium protectione*.⁷

It will be noticed that whenever the verb *mereor* appears in liturgical forms, such as collects or hymns, Cranmer has substituted for it the word *valeo*. Doubtless this change has been made from some theological motive. But in itself the change is not very important, for in mediæval Latin the two words have much the same meaning. This has been pointed out by several writers.

Commenting upon a passage in Peter of Cluny, Dr. Maitland speaks thus:

"Post terram *mererentur* et cœlum, et quæ sua erant ex potestate, hominum fierent ex ipsius benignitate." I believe that I give the true sense of the author, that is, the true sense of *mereor*—as commonly used by writers of the dark ages—which is (as I think I could shew by a good many examples, which some criticisms that I have seen have led me to notice, but which it would be out of place here to transcribe,) to *arrive at*, or *obtain*, or *come to the possession* of, some honour or

¹ See below, p. 117, ll. 1 and 17.

³ See below, p. 124, l. 12.

⁵ See below, p. 126, l. 29.

² See below, p. 118, l. 18.

⁴ See below, p. 125, l. 16.

⁶ See below, p. 137, l. 34.

⁷ *Missale ad usum ecclesie Westmonasteriensis*, H.B.S., 1897, fasc. iii. p. 1548, note on Dnca. in LX.

benefit, without reference to personal desert, or what a protestant would understand to be referred to in the popish doctrine of *merit*.¹

In the same way Dr. Trench, the Archbishop of Dublin, so well known for his philological attainments, writes :

It is hardly necessary to observe to any who have the slightest acquaintance with medieval Latin, that *mereor* in it is continually used in the sense simply of *to obtain*, without in the least implying any *merit* as the ground of that obtaining. The implied merit, which of course originally belonged to the word, has fallen quite out of sight.²

And Dr. William Bright of Christ Church :

The often-recurring word *mereamur* has not been rendered "may deserve" or "may merit," because those verbs would convey a false notion of the original, making it express the doctrine of "condignity"; but by such words as "may obtain," or "may be enabled to have"; not by any means with a wish to ignore the fact, that it also sometimes implies the being "fitted" to obtain, and sometimes being "rewarded" with.³

In the history of the Gregorian Sacramentary we have an instance of a converse change of *valeamus* into *mereamur*. The collect *super populum* of the Saturday before Passion Sunday ends with: *ut tue consolationis gratiam invenire valeamus*. This last persists in a good number of early and late sacramentaries and missals, and *mereamur* in place of *valeamus* could only be found in one instance in those which were examined for the edition of the Westminster Missal.⁴

There is, indeed, one case in which an ancient and important manuscript of the Gregorian Sacramentary, that preserved at Cambray, has *mereamur* where the other two, the Vatican manuscripts, Ottobonian and Regina, have *valeamus*.⁵ This *valeamus* continues in all the editions of the Roman Missal examined by Dr. Lippe,⁶ until the edition of Pius V., when it is changed into *mereamur*, and so continues to the present day.

The Correctors of Pius V. may have had an *animus* as Cranmer may have had, but in the opposite direction.

¹ S. R. Maitland, *The Dark Ages*, London, Rivington, 1844, No. XXIII, p. 387, note.

² Richard Chenevix Trench, *Sacred Latin Poetry*, London, J. W. Parker, 1849, p. 132, note to *Si vis vere gloriari*. I do not find this note in the later editions.

³ William Bright, *Ancient Collects and other Prayers*, 5th ed. Oxford and London, Parker, 1875, p. vii.

⁴ See *Missale ad usum Ecclesie Westmonasteriensis*, H.B.S. 1897, fasc. iii. p. 1465.

⁵ See Mr. Henry Austin Wilson's admirable edition of the Gregorian Sacramentary, issued by the Henry Bradshaw Society, p. 42.

⁶ Robert Lippe, *Missale Romanum, Mediolani*, 1474, H.B.S. 1907, vol. ii. p. 55, note to p. 114, l. 36.

There are similar exchanges in the different manuscripts and editions of the Sarum Missal. Most editions of the prayer just before Communion, *Deus pater fons et origo*, end with *servire valeamus*: some two editions have *servire mereamur*.¹ The manuscripts which were examined for the edition to be issued by the Oxford Press have only *valeamus*.

More recently, a Swedish professor from the University of Upsala has pointed out a similar use of *mereor*.

Unter anderen weniger bekannten Umschreibungen mag z. B. die mit *merere* hervorgehoben werden, die u. a. in den Prosaschriften des Venantius Fortunatus häufig begegnet (besonders als devote Phrase von dem, was einem durch göttliche Gnade vergönnt wird). Vgl. z. B. Vita Hilarii 9, 34 *Martinus adhuc cathecuminus Christum clamyde sua tectum uidere meruit*; 12, 41 *uirtute diuina meruit ibi mortuum suscitare*. Ebenso die Vita Medardi, worin wohl ein Echtheitskriterium derselben vorliegt; vgl. z. B. 4, 13 *gustum habere de furtum non meruit*; 9, 24 *curari meruit expresse uiri dei signaculo*.²

METRICAL HYMNS.

With only one exception the hymns,³ in both Parts have been taken from ancient or mediæval sources. The hymns are given at length in the First Part, while only the first lines appear in the Second. The chief source must be the Sarum Breviary, while Clichtoveus has been called in to contribute better readings than the mediæval texts, and in some cases his judgement has been approved by the preponderance of his chosen variant in the mediæval manuscripts investigated by Dreves and Blume. It does not seem that Cranmer should be blamed for availing himself of the best scholarship of his time. In all cases his emendations have been very slight, and leave the text of the hymn untouched: not to be compared for a moment with the cruel excoriations committed by the Correctors of Urban VIII. in the seventeenth century. Dr. Trench, the Archbishop of Dublin, a scholar famous for his knowledge of the Christian poetry of the Middle Ages, speaks thus of Clichtoveus:

Several of the hymns of Adam of St. Victor had got abroad, and were in use at a very early date, probably during the author's life: but till very lately we were mainly indebted to Clichtoveus, a Roman Catholic theologian of the first half of the sixteenth century, for what larger acquaintance with them we could obtain. Among numerous other

¹ *Missale . . . Sarum*, ed. F. H. Dickinson, Burntisland, 1861-83, col. 625.

² Einar Löfstedt, *Philologischer Kommentar zur Peregrinatio Aetheriae*, Uppsala, Almqvist and Wiksell, 1911, p. 211. I am indebted to the Corpus Professor of Latin, Mr. Albert C. Clark, for this reference.

³ See below, p. 24, for Part I. In Part II. *passim*.

works which he published was the *Elucidatorium Ecclesiasticum*, Paris, 1515; Basle, 1517, 1519; Paris, 1540, 1556 (the best edition, and much richer in hymns than any which went before it); Cologne, 1732; and, in an abridged form, Venice, 1555: . . . The book, which is rather scarce, was till very lately of absolute necessity for the student of the Christian hymnology, above all for the student of Adam of St. Victor's hymns. . . . it was long a principal source of the text, and had highest authority therein; Clichtoveus having drawn it, as he himself assures us, from copies of the hymns preserved in the archives of St. Victor itself.¹

The stanza in *Vexilla Regis*, the first line of which is *O crux ave spes unica*, is still found in the First Part, notwithstanding that Bugenhagen denounced it as impious.² This is the more noteworthy because, of all the *Kirchenordnungen* that appeared in Germany in the early days of the Reformation, Bugenhagen's *Ordinatio* is the only one of which we have at present some evidence that a copy was in England in the days of Henry the Eighth³; and thus it is possible that it may have fallen under the notice of Cranmer.

Of the twenty-seven hymns to be found in Part the First, there are five which do not appear in the index of hymns in the Sarum Breviary. *Agnoscat omne saeculum* is not Sarum, and only the first two stanzas are to be found in the York Breviary as the hymn at Prime at Christmas. The hymn is of some antiquity, being attributed to Venantius Fortunatus by Clichtoveus.⁴ The following breviaries, mostly printed before the end of the sixteenth century, are said to contain the hymn: Arras, Cambray, Liège, Metz, Prague, Upsala, Avranches, Antwerp, St. Omers, Bruges, Limoges, Tournay, Utrecht, and some three or four others, the contractions for the names of which I do not recognize. The greater number of the breviaries quoted by Dr. Chevalier spring from the Low Countries.⁵

Magno salutis gaudio likewise does not seem to be in the Sarum books. Dr. Chevalier calls it Ambrosian, and ascribes it doubtfully to St. Gregory the Great. The manuscripts collated by Blume come largely from Milan.⁶

Festum nunc celebre is attributed to Rabanus Maurus by Dr. Chevalier. As might be expected, the breviaries quoted

¹ Richard Chenevix Trench, *Sacred Latin Poetry*, 3rd ed. London, Kegan Paul, 1886, p. 62, Adam of St. Victor.

² Joannes Bugenhagen, *Pia et vere catholica et consentiens veteri ecclesiae ordinatio caeremoniarum in ecclesiis Pomeraniae*, 1535. (Sehling, iv. 350.)

³ See above, p. xxxiv.

⁴ Clichtoveus, fo. 18.

⁵ Ulysse Chevalier, *Repertorium Hymnologicum*, Louvain, Lefever, 1892. It would have added greatly to the usefulness of this enormous undertaking if each fasciculus had been accompanied with a *complete* list of the contractions employed.

⁶ Blume, li. 73.

are mainly German: Strassburg, Augsburg, Basle, Cologne, Geneva, Mentz, etc.

O Pater summae is a paraphrase made by Clichtoveus¹ upon a much older hymn, *O Pater sancte, mitis atque pie*. This is contained in the Sarum² and York³ Breviaries, with many others abroad. It is usually assigned to Trinity Sunday, and in Part the Second it is the hymn for Mattins on that feast.⁴ Of this *O Pater sancte* a much earlier text, with interlinear Saxon version, may be found in a Cotton Manuscript in the British Museum, Julius A. vi. fo. 71 *b*. It has been edited in the *Hymnarium Sarisburiense*, published by Mr. James Darling in 1851, p. 117. The paraphrase was doubtless made by Clichtoveus with a view of bringing the hymn into agreement with humanistic ideas, following the practice afterwards adopted by the Correctors of Urban VIII.

All the metrical hymns of Part the Second appear in the Sarum Breviary, though not always at the Hours there assigned to them. In former times there was no unchanging rule for the allocation of hymns, just as there was no unchanging rule for the allocation of Saints' days.

ANTHEMS.

The Anthems in Part the Second Cranmer seems to have chosen somewhat capriciously from S. or Q² as his fancy moved him. There are few not taken from Holy Scripture. He has kept one fine anthem of the Western Church, *O admirabile commercium*,⁵ for the first Vespers of Christmas; but, strangely, he has preserved none of the beautiful great Oes of Advent, which might have recommended themselves to him as they are mere centoes of Holy Scripture. The first is *O Sapientia*, still marked in the Calendar of the Prayer Book.

The Invitatories, which are closely allied in their nature to anthems, have been often taken from S. and Q. But I do not know whence Cranmer obtained the Invitatories for Advent,⁶ Christmas,⁷ or Corpus Christi.⁸ Possibly they may have been of his own composition.

INVOCATION OF THE SAINTS.

It may be noted that both Calendars contain the names of Saints, yet no distinct offices are appointed for their days in either of the two Parts. There are no particular collects for the

¹ Clichtoveus, fo. 14 *b*.

³ York, i. 526.

⁵ See below, p. 121, l. 9.

⁷ See below, p. 120, l. 28.

² Sarum, i. mliv.

⁴ See below, p. 137, l. 4.

⁶ See below, p. 115, l. 11.

⁸ See below, p. 138, l. 19.

Saints' days, nor hymns. The lessons from Holy Scripture do not vary on Saints' days in either Calendar, though in that following the Second Part the lessons for some immoveable feasts of Our Lord, Christmas, Circumcision, and Epiphany, and the Saints immediately following Christmas seem to have no lessons assigned them.¹ But this is more apparent than real; for on the days of these feasts there are lessons from Holy Scripture assigned.²

At Prime in Part the Second, in a collect addressed to the Most Holy Trinity, it is asked that St. Mary and all the Saints and elect of God may pray for us.³ The collect has been altered, though the prayer for the intercession of the Saints still remains.

On the other hand, in one or two cases it might seem that prayer to Almighty God for the protection of the Saints is discouraged. The collect for Sexagesima in Part the Second has been exchanged for another,⁴ apparently to avoid asking for the protection of the Doctor of the Gentiles.

PRAYERS FOR THE FAITHFUL DEPARTED.

Hardly anything in the manuscript can be found of the practice of praying for the rest and peace of the faithful departed. *Fidelium animae*, which Q. had retained at the end of the Hours, is left out. All Souls has disappeared from November 2 of the Calendar that follows the Second Part. In the Calendar of the First Part, Cranmer has shown his usual vacillation. First, *Omnes S. defuncti* has been entered on November 1. Then *Memoria animarum* has been inserted on November 2, and *sancti* written over the first entry on November 1. The *Quarta lectio* in November for *Omnes sancti defuncti*⁵ is merely the Epistle in the Sarum Mass for the Dead, I Thess. iv. 13-18, in the version of Erasmus, and the same passage was read as the Epistle in I. of Edward VI. "at the Holy Communion when there is a burial of the dead."

THE VENERATION OF THE CROSS.

The sign of the Cross appears nowhere recommended in the manuscript. It is not to be found at the opening of the Second Part, at the versicle *Domine labia*, which is the beginning of Mattins, and where the sign of the Cross is in many breviaries ordered to be made. It is so ordered in Q.

¹ See below, p. 165.

³ See below, p. 117, l. 26.

⁵ See below, p. 106.

² See below, pp. 120 and 121.

⁴ See below, p. 124, l. 12.

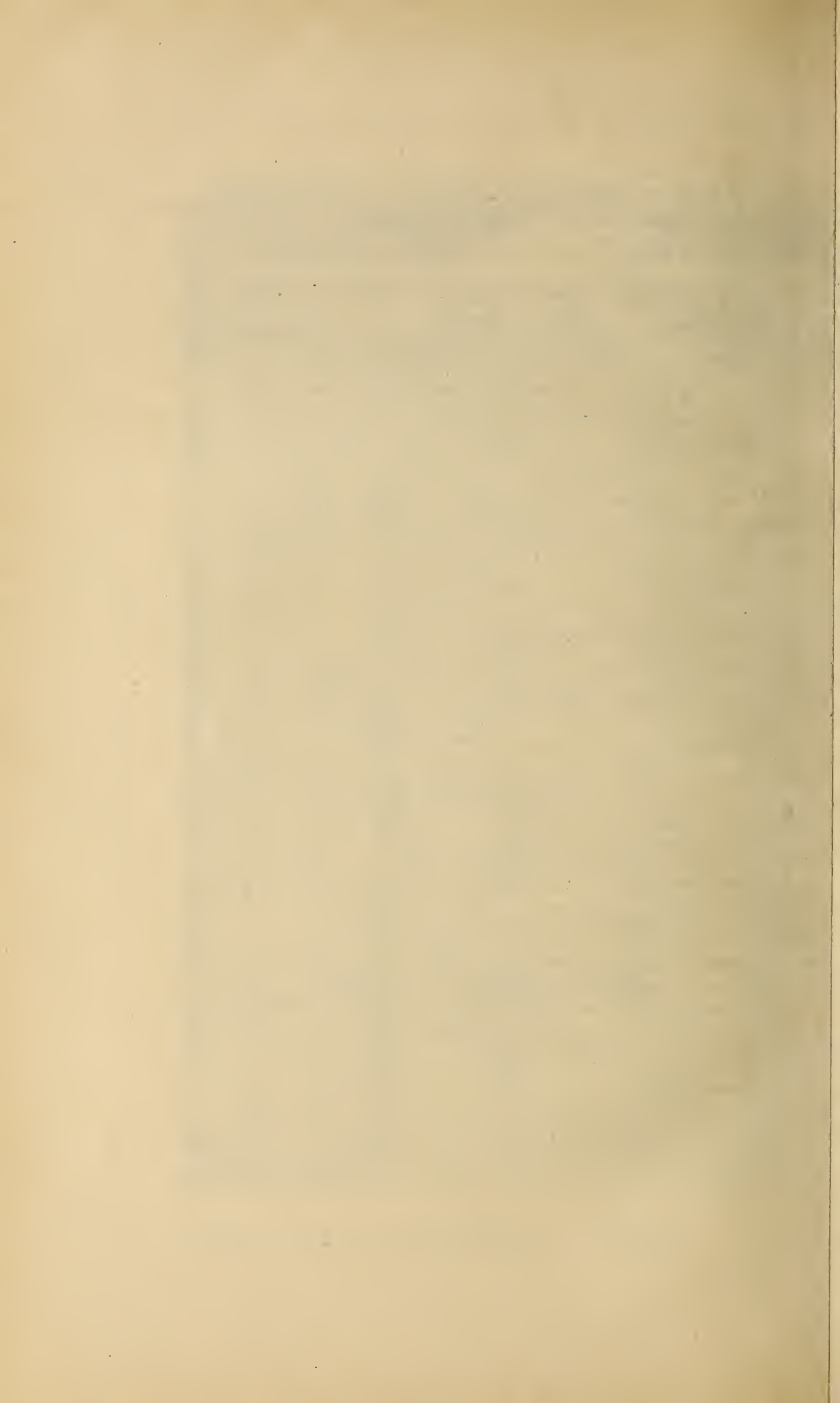
It may be noticed that Cranmer has retained in the First Part the stanzas in *Vexilla Regis prodeunt* which imply a veneration of the Holy Cross ; but not in the Second. He has inserted in the Calendar of the First Part, after it was drawn up, the commemoration of the Invention of the Cross on May 3. Neither feast of the Cross appeared in the Final Calendar after Part II. This may give some help to the thought that the First Part was written before Cranmer's proposal in 1546 that outward signs of respect to the Cross should be forbidden by the Royal authority.¹

¹ Henry Jenkyns, *The Remains of Thomas Cranmer*, Oxford University Press, 1833, vol. i. p. 322.

Januari		Psalmoze Genarij		Matth.
A Januari	Circumcisio	1	1	1
b 4 nonas	Abel	2	2	3
c 3 nonas	Noe	3	3	5
d p̄di nonas	Citus	4	4	7
e Nonas		5	5	9
f 8 idus	Epiphania	6	6	11
g 7 idus	Abraham	7	7	13
A 6 idus	Lucian? & Rot	8	8	15
b 5 idus	Sara	9	9	17
c 4 idus		10	10	19
d 3 idus		11	11	21
e p̄di idus		12	12	23
f idus	Inlarius	13	13	24
g 19 kal	Haac & Slip / Rot	14	14	26
A 18 kal	Jacob	15	15	28
b 17 kal		16	16	30
c 16 kal	Antonius	17	17	32
d 15 kal		18	18	34
e 14 kal	Joseph	19	19	36
f 13 kal	Abian? & Rot	20	20	38
g 12 kal	Agnes	21	21	40
A 10 kal	Timotheus & Euse	22	22	42
b 9 kal		23	23	44
c 8 kal	Sabine & Rot	24	24	46
d 7 kal	Commodus & Pauli	25	25	48
e 6 kal	Inanias	26	26	50
f 5 kal	Chrysostomus	27	27	52
g 4 kal		28	28	54
A 3 kal		29	29	56
b 2 kal		30	30	58
c p̄di kal		31	1	60
Februarius				

Matutine.				Vespere			
Primus Lectio	Secunda Lectio	Tercia Lectio		Primus Lectio	Secunda Lectio		
1	Genie 1	Mathei 1		Veneris 2	Romanoz		
3	2	2		7	2		
5	3	3		6	3		
7	4	4		8	4		
9	5	5		10	5		
11	5	6		12	6		
13	6	7		14	7		
15	7	8		16	8		
17	8	9		18	9		
19	9	10		20	10		
21	10	11		22	11		
23	10	12		24	12		
24	11	13		25	13		
26	12	13		27	14		
28	13	14		29	15		
30	14	15		31	16		
32	14	16		33	1 Corin. 1		
34	15	17		35	2		
36	16	18		37	3		
38	17	19		39	4		
40	18	20		41	5		
42	19	21		43	6		
44	19	22		45	7		
46	20	23		47	8		
48	21	24		49	9		
50	22	25	Exodi 1		10		
2	22	26		3	11		
4	23	27		5	12		
6	24	28		7	13		
8	25	29	Marci 1	9	14		
10	26	2		11	15		

Hand A. Corrections in CRANMER'S Hand



De lectione psalmodi

Psalterium quolibet mense semel
absoluetur. Sed quoniam mensis magna
est inequalitas. eos sic ad equalitatem quandam
in primis redigendos censuimus.

Quilibet mensis quantum ad hanc
rationem attinet. instum numerum triginta
dierum, obtinebit.

Quia igitur Januarius et Martius
tricenarium numerum uno die superant,
intermediis eorum februario qui 28 dies
tantummodo completitur. utriusque diem unum
mutuabitur. Et sic februarium psalterium
ultimo die Januarii incipietur et primo
Martii terminabitur.

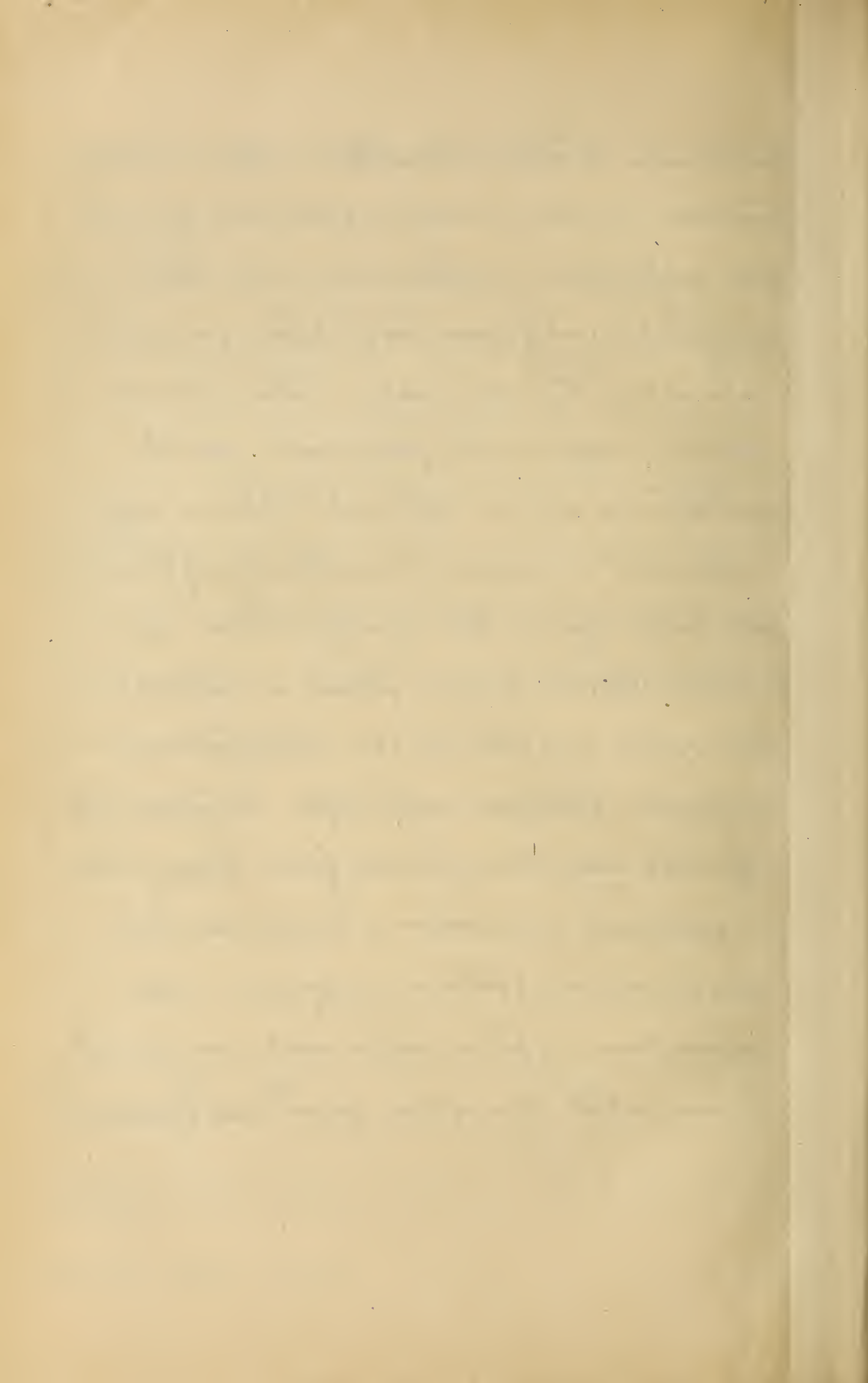
Rursus quoniam Maius Julius Augustus
October et December uno die singuli abundant
in omni istorum mensium ultimis diebus. eosque
ipsos psalmos volumus iterari qui penulti-
mis eorundem diebus deserviebant. ut in
sequentis semper mensis capite psalterium
semper incipiat.

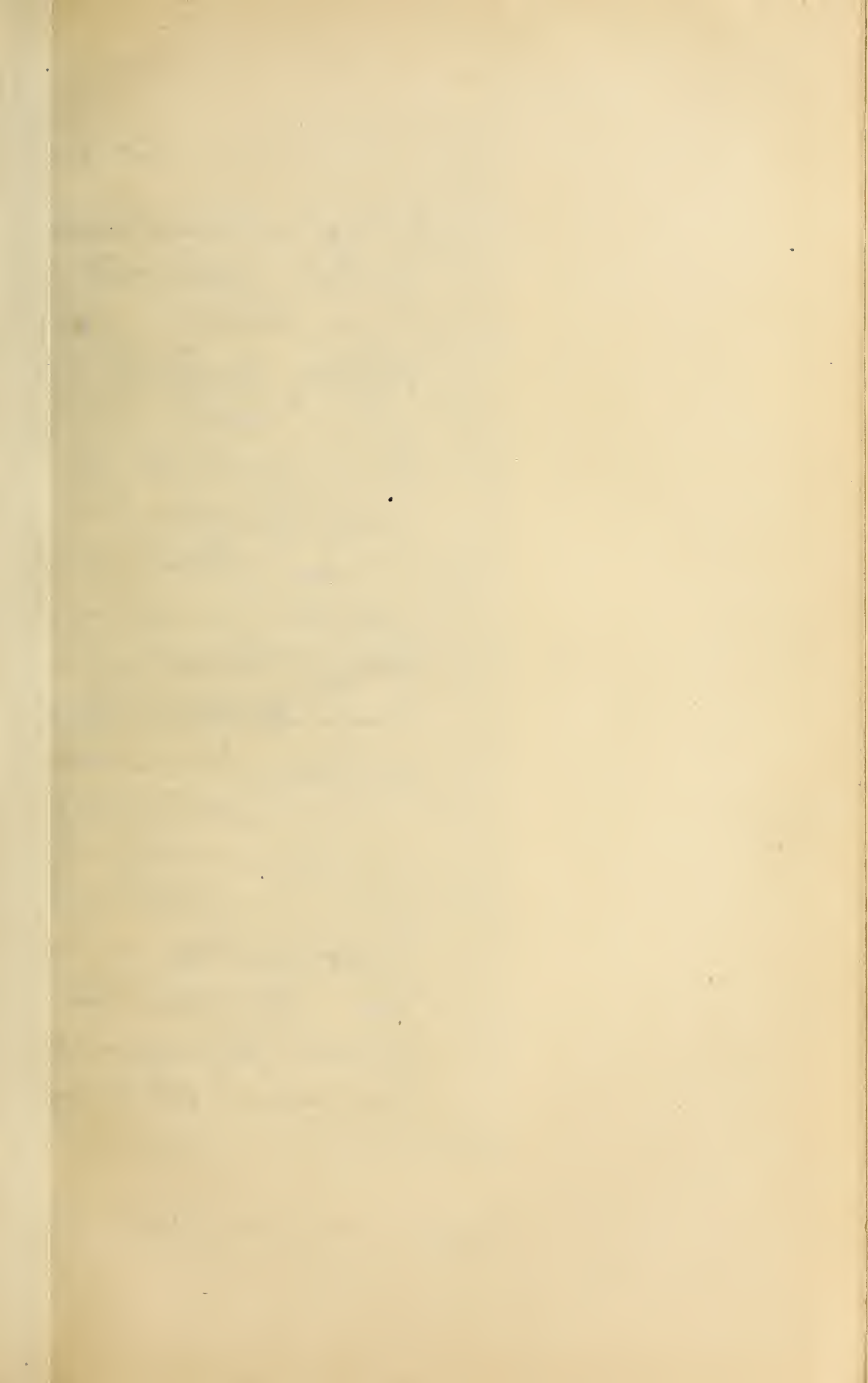
Atque isto quidem modo fiet ut omnes ex eo
mensis iusto tricenario dierum numero
quod ad hanc quidem rationem attinet.

populum meum Israel. Tum Herodes clam accersitis magis accuratè perquesivit ab illis quo tempore Stella apparuisset. Et in his re in Bethlehemi dixit, profecti illuc accuratè querite de puero. Vbi vero inveneritis, renunciate mihi, ut et ego veniam et adorem illum, Et illi audito rege profecti sunt, Et ecce stella quam viderant in oriente, precebat illos donec progressa staret supra locum in quo erat puer, Cum autem vidissent stellam gavisi sunt gaudio magno valde, Et ingressi domum invenerunt puerum cum maria matre eius, et prostrati adoraverunt illum, et aperitis thesauris suis obtulerunt illi munera, Aurum, Thuris, et Myrrham, et oraculo admoniti in somnis ne reverterent se ad Herodem, per aliam viam reversi sunt in regionem suam.

De Luciano Regi eccles. Hist. l. 8. ca. 14.
Beniamin Beniamin

doctrinam. Et etiam Alexandrie instituit scripturarum cognitionem, mutua caritate et vera fide ac religione Ierosolimitana illa ecclesia, que sub primis floruit apud hanc quaquam inferiorem. Nullus in hac ecclesia fuit nullus pauper erat, patrimonium egenis fundebatur orationi psalmis doctrine vite continentie, ac mutue benivolentie assidue parabatur. Hunc ecclesie pulchritudinem ac decorem illeclus Philo indens in laudem Hebreorum qui sub Marco Alexandrie vixerant libellum conscripsit. Hunc ergo o fratres erga deum veram fidem flagrantem in proximos caritatem in bonis operibus indefatigabile studium perpetuam vite continentiam et sobrietatem imitemur ut in eo immortalis illa gloria quam deus preparavit.





Ad prima

Post recitationem dicitur
sacerdos. Deus in adiutorium
ad matutinas Hymni
psalmi ex ordine designati
diebus dominicis et festiuis
Athanasij. Quinque sunt
diebus Crede in deum pater
Te in te laudant, te glorificat
creature tue. O beata Trinitas
~~Dominus vobiscum~~ ~~Oratio~~
~~oratio de die~~ ~~Exortatio~~
~~et supra ad laudes~~ ~~et~~
~~Exortatio dominum~~ ~~affirmatio~~
Loro in antiphona. Historia
Si que contigerit, ~~et~~
dicit sacerdos. Reverenda
domini, et more sancto
Santa Maria mater
atque omnes sancti iusti et

uma

orationem incipiet
 r r. ut supra
 fam. Lucib r r.

gati. atqz m
 sequet symbolu

uit r r. In alyb
 prim r r. Antypsona

glorifiant omnes
 hic dicatur. p r r. ad p r r.
 i. omnes. Sacerd tunc

omnes, Sequat ~~hic dicatur~~
~~p r r.~~

que sumus p r r.
 finatur in p

ing p r r. legat

stia de p r r. o

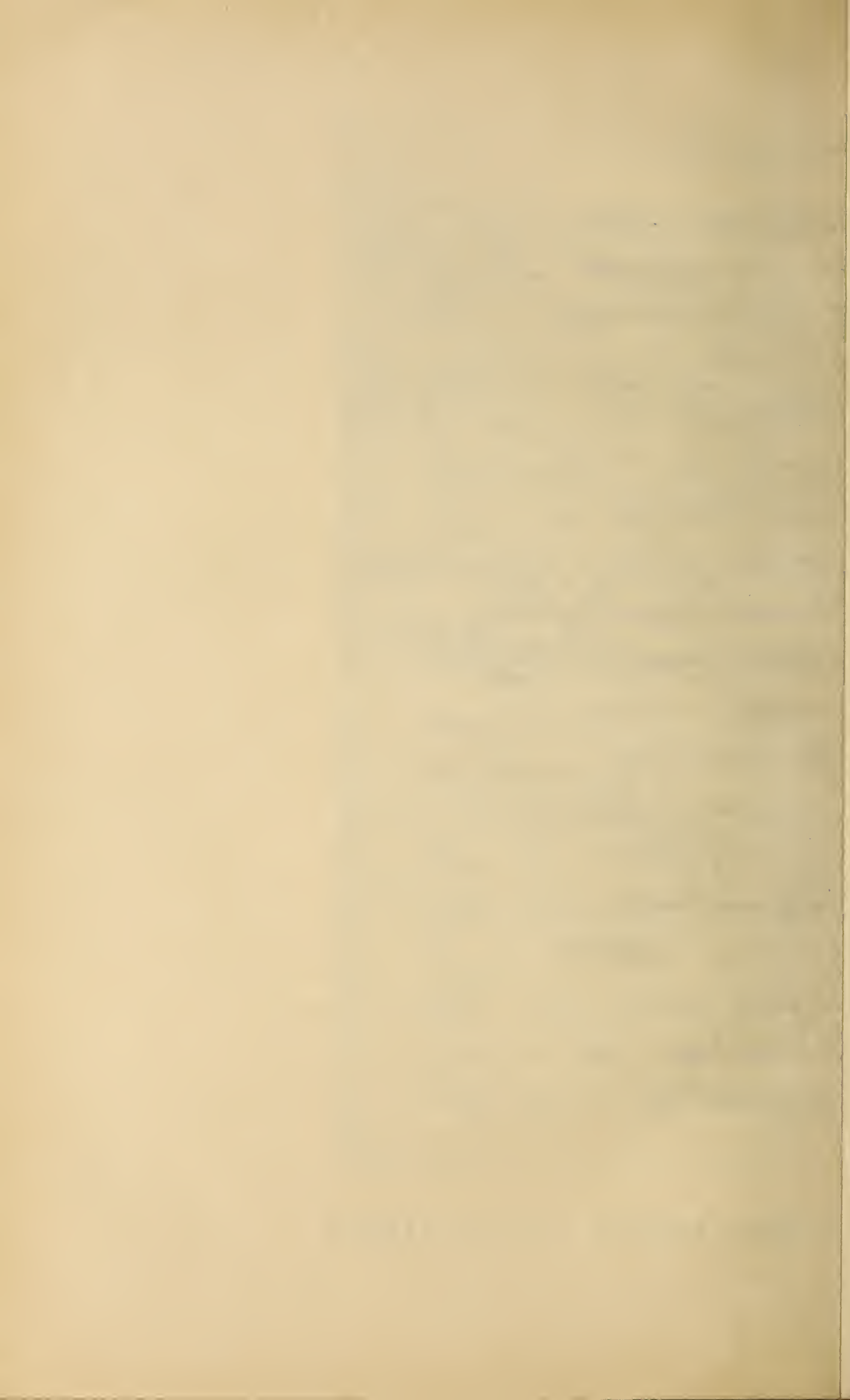
pit quam l r r.

est in conspectu

eorum. Oremus

in m r r. Jesu Gra

stet electi dei.



Jonas.	1	7
	2	2
4	apocryph.	1
3		7

Quinta 5^a vagant

Ran.	1	Ran	2
Abacuc.	1	Abacuc	2
Popho.	1	Popho.	2
Aggo.	1	Aggo.	2
Zachar.	1	Zachar.	2
14		14	
2		3	

Ex his hateribus quocumque aut
 sunt proximo ante ante admo.
 ex his vagantibus ante f. 20
 mada 23 post pentecosten

Quinta 7^a

Genesib.	1	Genesib.	1	Math.	4
3		3			
4		5			
6		7			
8		9			
11		12			
14		14			

Quinta 8^a vagant

19	Abdiab	1
19		3
19		2
19		7

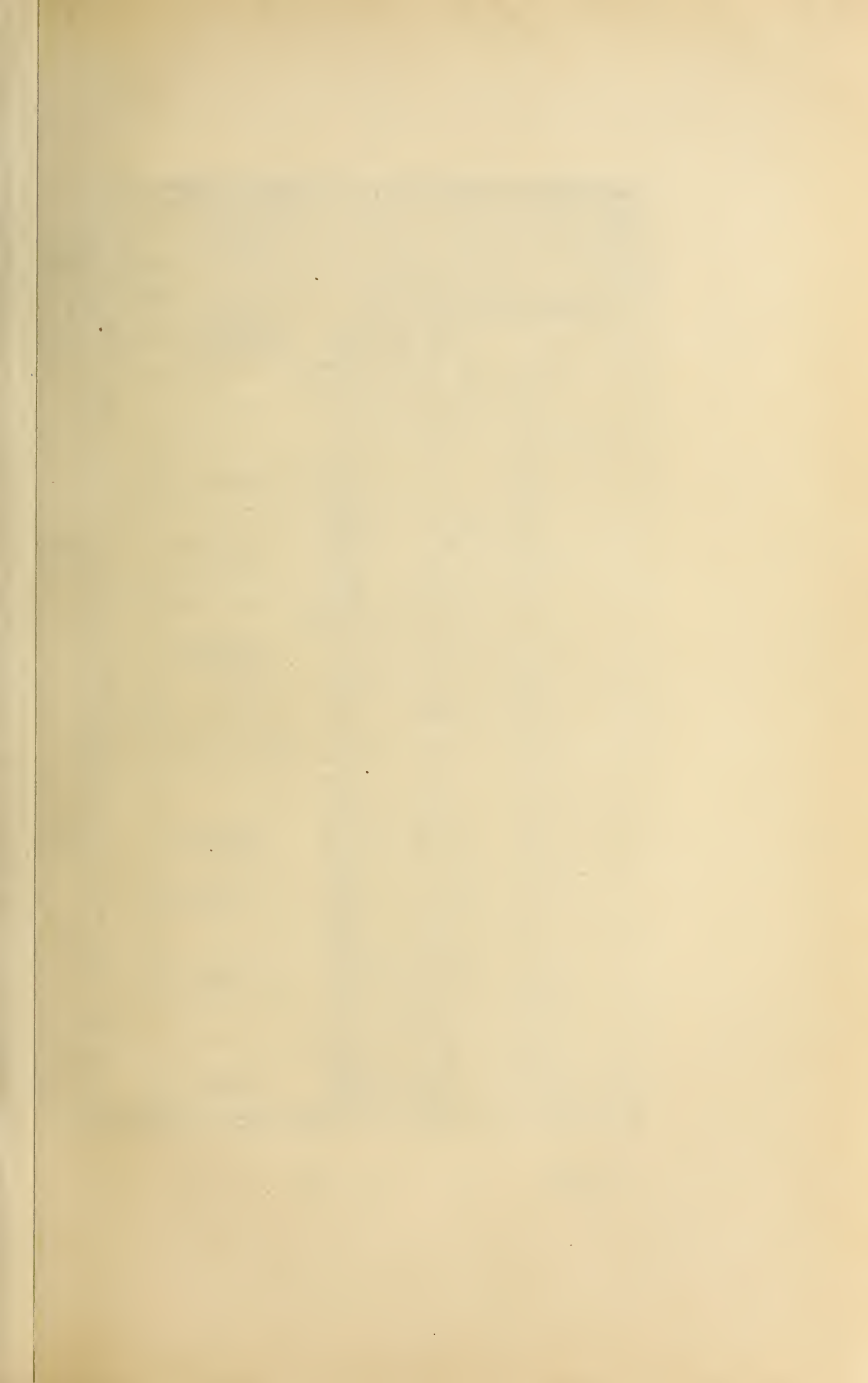
oagantim.

20	Ran.	2
20	Abac.	3
20	Ephe.	2
20	Agg.	6
20	3dch.	3
21	yalacg.	1
21		4

Septuagesima no legitur, legenda
 dicitur. Quia quotusquisque numerus
 loco dicitur, suppletur. int. 720.
 Adnotu dicitur.

21	Gong.	2
21		4
21		5
22		7
22		11
22		13
22		15

oagesime



Novembz

Lectioes

M

Lectio 1^a

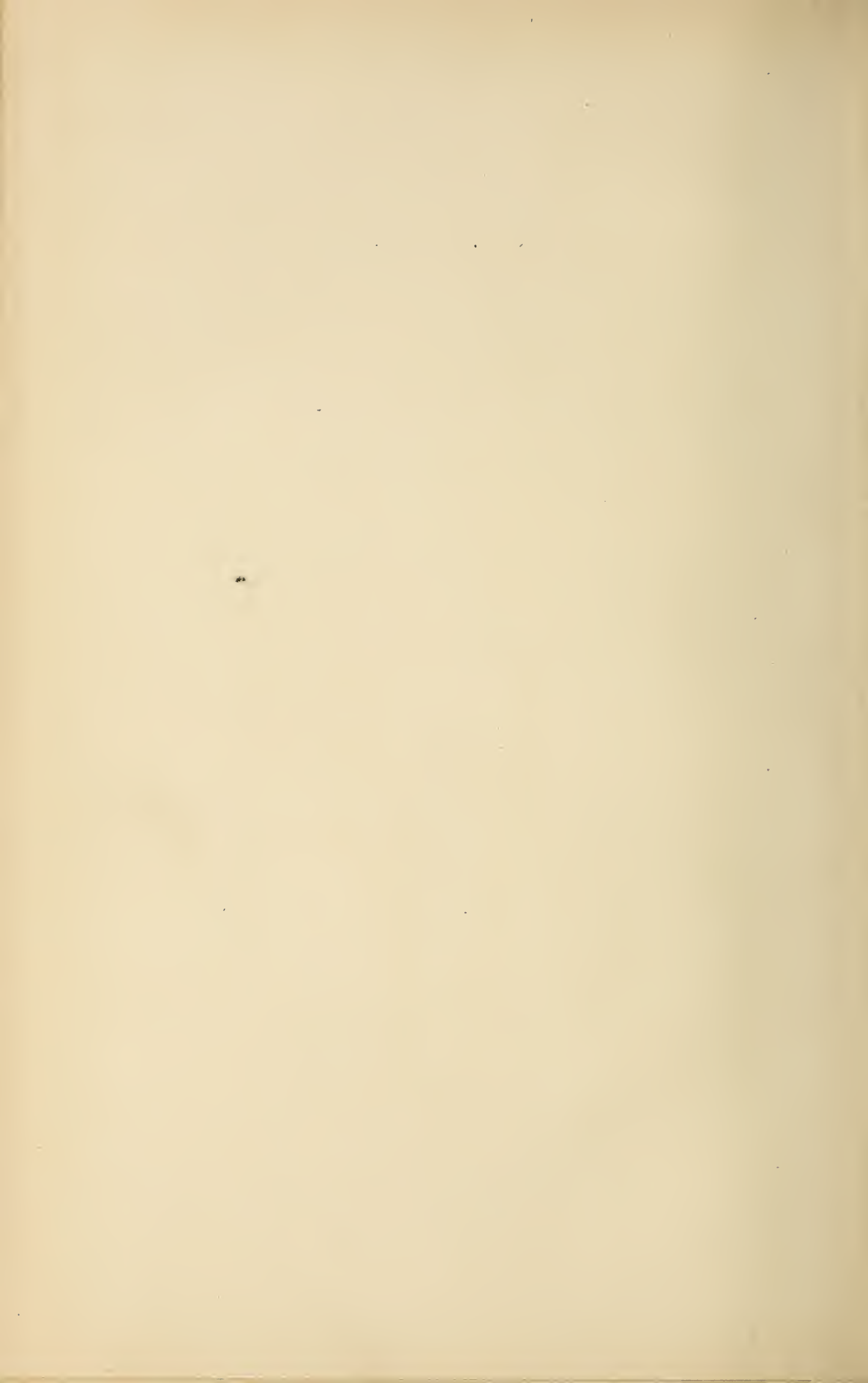
Lectio 2^a

1	d	Kalend.	Oes sci. 2 Esdr.	13	2
2	e	4 nonas	Tobias	1	Tobias
3	f	3 nonas		3	
4	g	prid no.		5	
5	a	none		7	
6	b	8 idus		9	
7	c	7 idus		11	
8	d	6 idus		13	
9	e	5 idus	Judith	1	Judith
10	f	4 idus		3	
11	g	3 idus	d. Martin	5	
12	a	prid id.		6	
13	b	3 idus	Erasmus	7	
14	c	18 Kal		8	
15	d	17 Kal		9	
16	e	16 Kal		10	
17	f	15 Kal		12	
18	g	14 Kal		13	
19	a	13 Kal		15	
20	b	12 Kal	Gestor	1	Gestor
21	c	11 Kal		2	
22	d	10 Kal	Cecilia	3	
23	e	9 Kal		5	
24	f	8 Kal		7	
25	g	7 Kal	Fatherina	9	
26	a	6 Kal		11	
27	b	5 Kal		13	
28	c	4 Kal		15	
29	d	3 Kal	Job	1	Job
30	e	prid th.	d. Andreas	3	

Matutine.		Desperatine.	
Lectio 2 ^a	Lectio 3 ^a	Lec. ad respice	
12	13 1. petri.	3 Eclie	31
Thias	2	4	32
	4	5	33
	6 2 petri	1	34
	8	2	35
	10	3	36
	12 1 Joann.	1	37
	14	2	37
3. th.	2	2	38
	4	3	38
	5	4	39
	6	5	39
	7 2 Joann.	1	40
	8 3. Joann.	1	40
	10 Judas.	1	41
	11	1	42
	13 Apocalip.	1	43
	14	2	43
	15	2	44
4. ster	1	3	45
	2	3	45
	4	4	46
	6	5	47
	8	6	47
	10	7	48
	12	8	49
	14	9	50
	16	10	50
5.	2	11	51
	4	12	51

Hand D. (? same as Hand A.)

PART I.



JANUARIUS.			Psalmorum Senarij.		/Matutine.			Vespere. [fo. 4]	
					Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.
A	Januarius	Circumcisio	1	1	Gen. 1	Esaie 1	Mat. 1	Gen. 2	Rom. 1
b	4 nonas	Abel	2	2	3	2	2	7†	2
c	3 nonas	Noe	3	3	5	3	3	6	3
d	pridi[e] nonas	Titus	4	4	7	4	4	8	4
e	Nonas		5	5	9	5	5	10	5
f	8 idus	Epiphania	6	6	11	5	6	12	6
g	7 idus	Abraham	7	7	13	6	7	14	7
A	6 idus	lucianus ¹ pres- biter ¹	8	8	15	7	8	16	8
b	5 idus	Sara	9	9	17	8	9	18	9
c	4 idus		10	10	19	9	10	20	10
d	3 idus		11	11	21	10	11	22	11
e	pridi[e] idus		12	12	23	10	12	24	12
f	Idus	Hilarius	13	13	24	11	13	25	13
g	19 Kal.	Isaac Felix ¹ Nol- [anus] ¹	14	14	26	12	13	27	14
A	18 Kal.	Jacob	15	15	28	13	14	29	15
b	17 Kal.		16	16	30	14	15	31	16
c	16 Kal.	Antonius ¹	17	17	32	14	16	33	1 Cor. 1
d	15 Kal.		18	18	34	15	17	35	2
e	14 Kal.	Joseph	19	19	36	16	18	37	3
f	13 ² Kal.	Fabianus ¹ et ¹ Se- bas[tianus] ¹	20	20	38	17	19	39	4
g	12 ² Kal.	Agnes ¹	21	21	40	18	20	41	5
A	11 ² Kal.	Timotheus Vin- cen[tius] ¹	22	22	42	19	21	43	6
b	10 ² Kal.		23	23	44	19	22	45	7
c	9 ² Kal.	Babilas ³ Con- uersio ⁴ sancti ⁴ pauli ⁴	24	24	46	20	23	47	8
⁵ d	8 ² Kal.	Conuersio ³ Pauli ³	25	25	48	21	24	49	9
e	7 ² Kal.	Ananias	26	26	50	22	25	Ex. 1	10
f	6 ² Kal.	Chrisostomus	27	27	Ex. 2	22	26	3	11
g	5 ² Kal.		28	28	4	23	27	5	12
A	4 ² Kal.		29	29	6	24	28	7	13
b	3 Kal.		30	30	8	25	Mar. 1	9	14
c	pridi[e] Kal.		31	1	10	26	2	11	15

¹ Inserted.² Altered respectively from 12, 11, ... 3.³ Scored through.⁴ Inserted, and then scored through.⁵ Polycarpus: inserted in m.

FEBRUARIUS.			Psalmorum Senarij.		Matutine.			Vespere.		
					Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.	
d	Februarius		Ignatius	1	2	[Ex.] 12	[Es.] 27	[Mar.] 3	[Ex.] 13	[1 Cor.] 16
e	4	no	Purificacio Marie	2	3	14	28	4	15	2 Cor. 1
f	3	no	Phileas ¹ et ¹ Philoromus ¹	3	4	16	28	5	17	2
g		pridi no	Phileas ² et ² Philor[omus] ²	4	5	18	29	6	19	3
A		Nonas		5	6	20	29	7	21	4
b	8	idus		6	7	22	30	8	23	5
c	7	idus	Adauctus ² cum ² Socijs ²	7	8	24	30	9	25	6
d	6	idus		8	9	26	31	10	27	7
e	5	idus	Apollonia ²	9	10	28	32	11	29	8
f	4	idus	vidua pauper- cula	10	11	30	33	12	31	9
g	3	idus		11	12	32	34	13	33	10
A		pridi idus	Eulalia ²	12	13	34	35	14	35	11
b		Idus		13	14	36	36	15	37	12
c	16	Kal.		14	15	38	36	16	39	13
d	15	Kal.	Zacharias et Elisabetha	15	16	40	37	Luce 1	Leu. 1	Gal. 1
e	14	Kal.	Julita ²	16	17	Leu. 2	37	1	3	2
f	13	Kal.	Symion	17	18	4	38	2	5	3
g	12	Kal.		18	19	6	39	3	7	4
A	11	Kal.		19	20	8	40	4	9	5
b	10	Kal.		20	21	10	40	5	11	6
c	9	Kal.	Beniamin	21	22	12	41	6	13	Eph. 1
d	8	Kal.		22	23	14	42	7	15	2
e	7	Kal.		23	24	16	43	8	17	3
f	6	Kal.	Mathias	24	25	18	44	8	19	4
g	5	Kal.		25	26	20	45	9	21	5
A	4	Kal.		26	27	22	45	9	23	6
b	3	Kal.		27	28	24	46	10	25	Phil. 1
c		pridi Kal. ³		28	29	26	47	11	27	2

¹ Scored through.² Inserted.³ Signature of John, Lord Lumley, ob. 1609 (or name written by his librarian), is at bottom of page.

MARTIUS.		Psalmorum Senarij.		Matutine.			Vespere. [fo. 4b]	
				Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.
d	Martius	1	30	Num. 1	[Es.] 48	[Luc.] 12	Num. 2	[Phil.] 3
e	6 nonas	2	1	3	49	13	4	4
f	5 nonas							
g	4 nonas	3	2	5	49	14	6	Col. 1
A	3 nonas	4	3	7	50	15	7	2
b	pridi nonas	5	4	8	51	16	9	3
c	Nonas	6	5	10	51	17	11	4
d	8 idus	7	6	12	52	18	13	1 The. 1
e	7 idus	8	7	14	53	19	15	2
f	6 idus	9	8	15	54	20	16	3
g	5 idus	10	9	16	55	21	17	4
A	4 idus	11	10	18	56	22	19	5
b	3 idus	12	11	20	57	23	21	2 The. 1
c	pridi idus	13	12	22	58	24	23	2
d	Idus	14	13	24	59	Joh. 1	25	3
e	17 Kal.	15	14	26	59	2	26	1 Tim. 1
f	16 Kal.	16	15	27	60	3	28	2
g	15 Kal.	17	16	29	61	4	30	3
A	14 Kal.	18	17	31	62	5	32	4
b	13 Kal.	19	18	33	63	6	34	5
c	12 Kal.	20	19	35	64	7	36	6
d	11 Kal.	21	20	Deu. 1	65	8	Deu. 2	2 Tim. 1
e	10 Kal.	22	21	3	66	9	4	2
f	9 Kal.	23	22	4	66	10	5	3
g	8 Kal.	24	23	6	Hier. 1	11	7	4
A	7 Kal.	25	24	8	2	12	9	Titus 1
b	6 Kal.	26	25	10	2	13	11	2
c	5 Kal.	27	26	12	3	14	13	3
d	4 Kal.	28	27	14	3	15	15	Phile. 1
e	3 Kal.	29	28	16	4	16	17	Heb. 1
f	pridi Kal.	30	29	18	4	17	19	2
		31	30	20	5	18	21	3

¹ Inserted.² Scored through.

APRILIS.			Psalmorum Senarij.		Matutine.			Vespere.		
					Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.	
g	Aprilis		Joseph ab Ara-							
A	4	nonas	ma[thea] Visitatio ² Marię ²	1	1	[Deu.] 23†	[Hier.] 5	[Ioh.] 19	[Deu.] 23	[Heb.] 4
b	3	nonas		2	2	24	6	20	25	5
c		pridi nonas	Ambrosius	3	3	26	6	21	27	6
d		Nonas		4	4	28	7	Act. 1	28	7
e	8	idus		5	5	29	7	2	30	8
f	7	idus	Epiphanius ¹	6	6	31	8	3	32	9
g	6	idus	Josue	7	7	33	9	4	34	10
A	5	idus		8	8	Josue 1	9	5	Josue 2	11
b	4	idus		9	9	3	10	6	4	12
c	3	idus	leo ¹ i ^{us} 1	10	10	5	11	7	6	13
d		pridi idus		11	11	7	11	8	8	Jac. 1
e		Idus	Justinus ¹	12	12	9	12	9	10	2
f	18	Kal.	Tiburtius ¹ et ¹ Valerianus ¹	13	13	10	13	10	11	3
g	17	Kal.		14	14	12	13	11	13	4
A	16	Kal.	Cassianus ¹	15	15	14	14	12	15	5
b	15	Kal.		16	16	16	15	13	17	1 Pet. 1
c	14	Kal.		17	17	18	16	14	19	2
d	13	Kal.		18	18	20	17	15	21	3
e	12	Kal.	Lidia	19	19	22	17	16	23	4
f	11	Kal.		20	20	24	18	17	Jud. 1	5
g	10	Kal.		21	21	Jud. 2	18	18	3	2 Pet. 1
A	9	Kal.	Delborat [†]	22	22	4	19	19	5	2
b	8	Kal.	Georgius	23	23	6	20	20	6	3
c	7	Kal.	Gedeon	24	24	7	21	21	8	1 Joh. 1
d	6	Kal.	Marcus	25	25	9	22	22	9	2
e	5	Kal.		26	26	10	22	23	11	3
f	4	Kal.		27	27	12	33†	24	13	4
g	3	Kal.	Sanson. Vita-	28	28	14	23	25	15	5
A		pridi Kal.	lis ¹	29	29	16	24	26	17	2 Joh. 1
				30	30	18	25	27	19	3 Joh. 1

¹ Inserted.² Inserted, and then scored through.

MAIUS.			Psalmorum Senarij.		/ Matutine.			Vespere. [fo. 5]	
					Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.
b	Maius	Philippi et Jacobi	1	1	[Iud.]20	[Hier.]25	[Act.]28	[Iud.]20	Jude 1
c	6 nonas	Athanasius	2	2	21	26	Mat. 1	Ruth 1	Rom. 1
d	5 nonas	Booz. Inuentio ¹ crucis ¹	3	3	Ruth 2	26	2	3	2
e	4 nonas	Anna vxor Helca[na]	4	4	4	27	3	1 Reg. 1	3
f	3 nonas	Samuel	5	5	1 Reg. 2	28	4	3	4
g	pridi nonas		6	6	4	29	5	5	5
A	Nonas		7	7	6	29	6	7	6
b	8 Idus	Centurio	8	8	8	30	7	9	7
c	7 idus	Gregorius Nazianz[enus]	9	9	10	31	8	11	8
d	6 idus	Gordianus ¹ et ¹ Epima[chus] ¹	10	10	12	31	9	13	9
e	5 idus		11	11	14	32	10	14	10
f	4 idus		12	12	15	32	11	16	11
g	3 idus	Dauid rex Cornelius ²	13	13	17	33	12	17	12
A	pridi idus		14	14	18	34	13	19	13
b	Idus		15	15	20	34	13	21	14
c	17 Kal.	Chananea	16	16	22	35	14	23	15
d	16 Kal.		17	17	24	36	15	25	16
e	15 Kal.		18	18	26	36	16	27	1 Cor. 1
f	14 Kal.		19	19	28	37	17	29	2
g	13 Kal.		20	20	30	38	18	31	3
A	12 Kal.		21	21	2 Reg. 1	38	19	2 Reg. 2	4
b	11 Kal.		22	22	3	39	20	4	5
c	10 Kal.		23	23	5	40	21	6	6
d	9 Kal.		24	24	7	41	22	8	7
e	8 Kal.		25	25	9	42	23	10	8
f	7 Kal.	Nathan. August[inus] ¹	26	26	11	42	24	12	9
g	6 Kal.		27	27	13	43	25	14	10
A	5 Kal.		28	28	15	44	26	16	11
b	4 Kal.		29	29	17	44	27	18	12
c	3 Kal.		30	30	19	45	28	19	13
d	pridi Kal.		31	30	20	46	Mar. 1	21	14

¹ Inserted.² Inserted, and then scored through.

					Matutine.			Vespere.	
			Psalmorum Senarij.		Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.
JUNIUS. Pamphilus ¹ martyr. ¹ cum ¹ socijs. ¹									
e	Junius	Justinus ² martyr ²	1	1	[2.Reg.]22	[Hier.]46	[Marc.]2	[2.Reg.]23	[1.Cor.]15
f	4 nonas	Marcellinus ¹ et ¹ Petrus ¹	2	2	24	47	3	3 Reg.1	15
g	3 nonas		3	3	3 Reg.1	48	4	2	16
A	pridi nonas	Amorrousa	4	4	2	48	5	3	2 Cor. 1
b	Nonas		5	5	4	49	6	5	2
c	8 nonas†		6	6	6	49	7	7	3
d	7 idus		7	7	7	50	8	8	4
e	6 idus		8	8	8	50	9	9	5
f	5 idus		9	9	10	51	10	11	6
g	4 idus		10	10	11	51	11	12	7
A	3 idus	Barnabas	11	11	13	52	12	14	8
b	pridi idus		12	12	15	52	13	16	9
c	Idus	Helyas	13	13	17	Thr. 1	14	18	10
d	18 Kal.	Basilius	14	14	18	1	15	19	11
e	17 Kal.		15	15	20	2	16	21	12
f	16 Kal.	Anna prophet- issa	16	16	22	2	Luce 1	22	13
g	15 Kal.		17	17	4 Reg.1	3	1	4 Reg.2	Gala. 1
A	14 Kal.	Helizeus	18	18	3	3	2	4	2
b	13 Kal.	Geruasius ¹ et ¹ prothas[ius] ¹	19	19	5	4	3	6	3
c	12 Kal.		20	20	7	5	4	8	4
d	11 Kal.	Baruc	21	21	9	Bar. 1	5	10	5
e	10 Kal.	Albanus ¹	22	22	11	2	6	12	6
f	9 Kal.	³	23	23	13	2	7	14	Eph. 1
g	8 Kal.	Natiuitas Johannis	24	24	15	3	8	16	2*
A	7 Kal.		25	25	17	4	8	18	3
b	6 Kal.	Ezechias. Joh- annes ¹ et ¹ Paulus ¹	26	26	19	4	9	20	4
c	5 Kal.	Josias	27	27	21	5	9	22	5
d	4 Kal.	Hyreneus. leo primus ²	28	28	23	6	10	24	6
e	3 Kal.	Petrus et Paulus	29	29	25	6	11	1 Par. 1	Phil. 1
f	pridi Kal.	Ezechiël. Com- memo. ¹ Pauli ¹	30	30	1 Par.2	Ezec. 1	12	3	2

¹ Inserted.² Inserted, and then scored through.³ An erasure of entry made in red.

<i>JULIUS.</i>		Psalmorum Senarij.		<i>Matutine.</i>			<i>Vespere.</i> [fo. 5 ^b]	
				Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.
<i>g Julius</i>		<i>1</i>	<i>1</i>	[1. Par.] 4	[Ezech.] 1	[Luc.] 13	[1. Par.] 5	[Phil.] 3
³ A 6 nonas	Petrus. ¹ Doro- theus. ¹ etc. ¹	<i>2</i>	<i>2</i>	6	2	14	6	4
<i>b 5 nonas</i>		<i>3</i>	<i>3</i>	7	3	15	8	Col. 1
<i>c 4 nonas</i>		<i>4</i>	<i>4</i>	9	3	16	10	2
<i>d 3 nonas</i>		<i>5</i>	<i>5</i>	11	4	17	12	3
<i>e pridı nonas</i>		<i>6</i>	<i>6</i>	13	5	18	14	4
<i>f Nonas</i>		<i>7</i>	<i>7</i>	15	6	19	16	1 Th. 1
<i>g 8 idus</i>		<i>8</i>	<i>8</i>	17	7	20	18	2
<i>A 7 idus</i>	Cyrillus	<i>9</i>	<i>9</i>	19	8	21	20	3
<i>b 6 idus</i>	7 ² fratres ² mar- tyres ²	<i>10</i>	<i>10</i>	21	9	22	22	4
<i>c 5 idus</i>		<i>11</i>	<i>11</i>	23	10	23	24	5
<i>d 4 idus</i>		<i>12</i>	<i>12</i>	25	11	24	26	2 Th. 1
<i>e 3 idus</i>	Nathanael	<i>13</i>	<i>13</i>	27	12	Joh. 1	28	2
<i>f pridı idus</i>	<i>dies canicu[lares]</i>	<i>14</i>	<i>14</i>	29	12	2	2 Par. 1	3
<i>g Idus</i>		<i>15</i>	<i>15</i>	2 Par. 2	13	3	3	1 Tim. 1
<i>A 17 Kal.</i>	Samaritana	<i>16</i>	<i>16</i>	4	14	4	5	2
<i>b 16 Kal.</i>		<i>17</i>	<i>17</i>	6	15	5	7	3
<i>c 15 Kal.</i>		<i>18</i>	<i>18</i>	8	16	6	9	4
<i>d 14 Kal.</i>		<i>19</i>	<i>19</i>	10	16	6	11	5
<i>e 13 Kal.</i>	Margareta ⁴	<i>20</i>	<i>20</i>	12	17	7	13	6
<i>f 12 Kal.</i>		<i>21</i>	<i>21</i>	14	17	8	15	2 Tim. 1
<i>g 11 Kal.</i>	<i>Maria</i>							
	<i>Magda[lena]</i>	<i>22</i>	<i>22</i>	16	18	9	17	2
<i>A 10 Kal.</i>		<i>23</i>	<i>23</i>	18	18	10	19	3
<i>b 9 Kal.</i>		<i>24</i>	<i>23[†]</i>	20	19	11	21	4
<i>c 8 Kal.</i>	<i>Jacobi Apostoli</i>	<i>25</i>	<i>25</i>	22	20	12	23	Titum [†] 1
<i>d 7 Kal.</i>	Anna	<i>26</i>	<i>26</i>	24	20	13	25	2
<i>e 6 Kai.</i>	7 ² fratres ² dor- mientes ²	<i>27</i>	<i>27</i>	26	21	14	27	3
<i>f 5 Kal.</i>		<i>28</i>	<i>28</i>	28	21	15	29	Phile. 1
<i>g 4 Kal.</i>	Martha	<i>29</i>	<i>29</i>	30	22	16	31	Heb. 1
<i>A 3 Kal.</i>		<i>30</i>	<i>30</i>	32	23	17	33	2
<i>b pridı Kal.</i>		<i>31</i>	<i>30</i>	34	23	18	35	3

¹ Scored through.³ Visitatio Marie: inserted in margin.² Inserted.⁴ Inserted, and then scored through.

<i>AUGUSTUS.</i>			Psalmorum Senarij.		<i>Matutine.</i>			<i>Vespere.</i>	
					Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.
c	<i>Augustus</i>		1	1	[2. Par.] 36	[Ezech.] 24	[Ioh.] 19	1 Es. 1	[Heb.] 4
d	4 nonas	Esdras	2	2	1 Es. 2	25	20	3	5
e	3 nonas		3	3	4	26	21	5	6
f	pridi nonas		4	4	6	27	Act. 1	7	7
g	8† nonas†		5	5	8	27	2	9	8
A	<i>Nonas†</i>	Transfiguratio ¹	6	6	10	28	3	2 Es. 1	9
b	7 idus		7	7	2 Es. 2	29	4	3	10
c	6 idus	Gamaliel. Cyriacus ¹	8	8	4	30	5	5	11
d	5 idus		9	9	6	31	6	7	12
e	4 idus	Laurentius	10	10	8	32	7	9	13
f	3 idus	Tiburtius ²	11	11	10	32	8	11	Jaco. 1
g	pridi idus		12	12	12	33	9	13	2
A	<i>Idus</i>	Cornelius. Hippolitus ¹	13	13	3 Es. 1	33	10	3 Es. 2	3
b	19 Kal.		14	14	3	34	11	4	4
c	18 Kal.	<i>Assumptio.</i> <i>M[arie]</i>	15	15	5	34	12	5	5
d	17 Kal.		16	16	6	35	13	7	Petri 1
e	16 Kal.		17	17	8	36	14	8	2
f	15 Kal.		18	18	9	36	15	4 Es. 1	3
g	14 Kal.		19	19	4 Es. 2	37	16	3	4
A	13 Kal.		20	20	4	37	17	5	5
b	12 Kal.	Appollo et Aquila	21	21	6	38	18	7	2 Pet. 1
c	11 Kal.		22	22	8	38	19	9	2
d	10 Kal.		23	23	10	39	20	11	3
e	9 Kal.	<i>Bartholomeus</i>	24	24	12	39	21	13	1 Joh. 1
f	8 Kal.		25	25	14	40	22	15	2
g	7 Kal.		26	26	16	40	23	16	3
A	6 Kal.	Tobias	27	27	Tobie 1	41	24	Tobie 2	4
b	5 Kal.	Augustinus. D[octo]r	28	28	3	42	25	4	5
c	4 Kal.		29	29	5	43	26	6	2 Joh. 1
d	3 Kal.	Felix ¹ et ¹ Adauctus ¹	30	30	7	43	27	8	3 Joh. 1
e	pridi Kal.	Felix ² et ² Adauctus ²	31	30 ³	9	44	28	10	Jude 1

¹ *Inserted.*³ *Altered from 31.*² *Inserted, and then scored through.*

SEPTEMBER.		Psalmorum Senarij.		/ Matutine.			Vespere. [fo. 6.]	
				Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.
f September	Mamas ¹	1	1	[Tob.] 11	[Ez.] 44	Mat. 1	[Tob.] 12	Rom. 1
g 4 nonas		2	2	13	45	2	14	2
A 3 nonas	Judith	3	3	Judith 1	45	3	Jud. 2	3
b prid. nonas		4	4	3	46	4	4	4
c Nonas		5	5	5	46	5	6	5
d 8 idus	dies ca[nicu- lares] finiu- tur	6	6	7	47	6	8	6
e 7 idus		7	7	9	47	7	10	7
f 6 idus	Natiuitas M[arie]	8	8	11	48	8	12	8
² g 5 idus	Equinoctium	9	9	13	48	9	14	9
A 4 idus	Daniel	10	10	15	Dan. 1	10	16	10
b 3 idus	Hester. Pro- thus ¹ et ¹ Hia- cynth[us] ¹	11	11	Hest. 1	2	11	Hest. 2	11
c prid. idus		12	12	3	2	12	4	12
d Idus		13	13	5	3	13	6	13
e 18 Kal.	Cyprianus et ¹ Cornelius ¹	14	14	7	3	13	8	14
f 17 Kal.		15	15	9	4	14	10	15
g 16 Kal.		16	16	11	4	15	12	16
A 15 Kal.		17	17	13	5	16	14	1 Cor. 1
b 14 Kal.		18	18	15	5	17	16	2
c 13 Kal.	Job	19	19	Job 1	6	18	Job 2	3
d 12 Kal.		20	20	3	6	19	4	4
e 11 Kal.	Mathei Apostoli	21	21	5	7	20	6	5
f 10 Kal.	Mauricius ¹ cum ¹ so[ciis] ¹ ...	22	22	7	7	21	8	6
g 9 Kal.	Tecla ¹ ...	23	23	9	8	22	10	7
A 8 Kal.		24	24	11	9	23	12	8
b 7 Kal.		25	25	13	9	24	14	9
c 6 Kal.		26	26	15	10	25	16	10
d 5 Kal.	Cosmas ¹ et ¹ Da- mia[nus] ¹	27	27	17	11	26	18	11
e 4 Kal.		28	28	19	11	27	20	12
f 3 Kal.	Michael cum om- nibus A[nge]lis	29	29	21	12	28	22	13
g prid. Kal.	Susanna Hiero[nymus] ¹	30	30	23	13	Mar. 1	24	14

¹ Inserted.

² Petrus, Dorotheus, etc. : inserted in m.

NOUEMBER.			Psalmorum Senarij.		/ Matutine.			Vespere. [fo. 6b]	
					Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.
d	<i>Nouember</i>	sancti ¹ <i>Omnes. S. defuncti</i>	1	1	[Cant.] 2	[Ione] 2	[Luc.] 14	[Cant.] 3	[Phil.] 4
e	4 nonas	memoria ¹ anima- rum ¹	2	2	4	3	15	5	Colos. 1
f	3 nonas		3	3	6	4	16	7	2
g	pridi nonas	Micheas. Vitalis ¹ et ¹ Agricola ¹	4	4	8	Mich. 1	17	Sap. 1	3
A	<i>Nonas</i>		5	5	Sap. 2	2	18	3	4
b	8 idus		6	6	4	3	19	5	1 Thes. 1
c	7 idus		7	7	6	4	20	7	2
d	6 idus	4 ¹ coronatorum ¹	8	8	8	5	21	9	3
e	5 idus	Theodorus ¹	9	9	10	6	22	11	4
f	4 idus		10	10	12	7	23	13	5
g	3 idus	Martinus	11	11	14	Nau. 1	24	15	2 Thes. 1
A	pridi idus		12	12	16	2	Joh. 1	17	2
b	<i>Idus</i>	Bricius ¹	13	13	18	3	2	19	3
c	18 Kal.	Abacuc	14	14	Ecc. 1	Abac. 1	3	Eccl. 2	1 Tim. 1
d	17 Kal.		15	15	3	2	4	4	2
e	16 Kal.		16	16	5	3	5	6	3
f	15 Kal.	Sophonias	17	17	7	Sop. 1	6	8	4
g	14 Kal.		18	18	9	2	6	10	5
A	13 Kal.		19	19	11	3	7	12	6
b	12 Kal.	Edmundus rex	20	20	13	Aggei 1	8	14	2 Tim. 1
c	11 Kal.		21	21	15	2	9	16	2
d	10 Kal.	Zacharias. Cecili[a] ¹	22	22	17	Zach. 1	10	18	3
e	9 Kal.	Clemens ¹	23	23	19	2	11	20	4
f	8 Kal.	Chrisogonus ¹	24	24	21	3	12	22	Titum† 1
g	7 Kal.	Catherina ¹	25	25	23	4	13	24	2
A	6 Kal.	linus ²	26	26	25	5	14	26	3
b	5 Kal.		27	27	27	6	15	28	Phile. 1
c	4 Kal.		28	28	29	7	16	30	Heb. 1
d	3 Kal.	Saturninus ¹ et ¹ Sisyn[ius] ¹	29	29	31	8	17	32	2
e	pridi Kal.	Andreas	30	30	33	9	18	34	3

¹ Inserted.² Inserted, and then scored through.

DECEMBER.		Psalmorum Senarij.		Matutine.			Vespere.	
				Prima Lectio.	Secunda Lectio.	Tertia Lectio.	Prima Lectio.	Secunda Lectio.
f	December	1	1	[Ecc.]35	[Zach.]10	[Joh.]19	[Ecc.]36	[Heb.]4
g	4 nonas	2	2	37	11	20	38	5
A	3 nonas	3	3	39	12	21	40	6
b	pridi nonas	4	4	41	13	Acto. 1	42	7
c	Nonas	5	5	43	14	2	44	8
d	8 idus	6	6	45	Mala. 1	3	46	9
e	7 idus	7	7	47	2	4	48	10
f	6 idus	Conceptio ¹ M[arie] ¹	8	49	3	5	50	11
g	5 idus							
A	4 idus	9	9	51	4	6	1 Mac. 1	12
b	3 idus	10	10	1 Mac. 1	Apoc. 1	7	2	13
c	pridi idus	11	11	3	2	8	3	Jaco. 1
d	Idus	12	12	4	3	9	4	2
e	19 Kal.	lucia ²	13	5	4	10	5	3
f	18 Kal.							
g	17 Kal.	Lazarus	14	6	5	11	6	4
A	16 Kal.							
b	15 Kal.	Thome Apostoli	15	7	6	12	8	5
c	14 Kal.							
d	13 Kal.	2 Mac. 1	16	9	7	13	9	1 Pet. 1
e	12 Kal.							
f	11 Kal.	2 Mac. 2	17	10	8	14	10	2
g	10 Kal.							
A	9 Kal.	Natiuitas domi- ni	18	11	9	15	11	3
b	8 Kal.							
c	7 Kal.	Stephani	19	12	10	16	12	4
d	6 Kal.							
e	5 Kal.	Johannis	20	13	11	17	13	5
f	4 Kal.							
g	3 Kal.	Innocentes	21	14	12	18	14	2 Pet. 1
A	pridi Kal.							
		2 Mac. 2	22	15	13	19	16	2
		1 Joh. 1	23	14	20	2 Mac. 2	3	
		5	24	3	15	21	4	1 Joh. 1
		2	25	4	16	22	5	2
		3	26	6	17	23	7	3
		4	27	8	18	24	9	4
		5	28	10	19	25	11	5
		6	29	12	20	26	12	2 Joh. 1
		7	30	13	21	27	14	3 Joh. 1
		8	31	14	22	28	15	Jude. 1

¹ Scored through.² Inserted.

[PREFATIO.]

NIHIL vnquam ab hominibus tanta cautione ex- [fo. 7
 cogitatum fuit, aut tanta firmitate stabilitum, quod
 vetustate et temporum lapsu non corrumpetur/ Hoc et in
 5 precibus illis quas horarias siue canonicas appellamus vsu
 venisse conspiciamus/ Quarum rationem a priscis ecclesie
 Patribus institutam si quis diligenter exquirat et examinet,
 eam sane nec inepte nec incommode ordinatam fuisse com-
 periet, Illi siquidem tali modo rem disposuerant, ut singulis
 10 annis omnia sacra biblia perlegerentur, et vna cum anni
 circulo canonice quoque scripture circulus reuolueretur,
 Volentes nimirum vti clerici et ecclesiarum antistites assidua
 sacrarum literarum lectione meditationeque et ipsi ad arduam
 virtutis viam capescendam incitarentur et alios exhortandi in
 15 doctrina sana, convincendique eos qui contradicunt facultatem
 sibi compararent, et Plebes auditis quotidie in cetu sacro,
 sacris diuini verbi lectionibus indies magis ac magis in rerum
 diuinarum cognitione proficerent ac in deum pietate accen-
 derentur/ Sed proh dolor) illam maiorum/ tam sanctam/ tam
 20 pulcram/ tam bene coherentem ordinationem superueniens
 etas quam fœde conspurcauerat convulseratque, et tanquam
 membratim dilacerauerat/ Nam librorum seriem continuam
 et integram nusquam obseruamus, Sed vel fragmenta hinc
 inde decerpimus et consarcinamus, nihil quid precesserat
 25 quidve sequatur attendentes, vel initia tantum librorum
 delibantes vix tribus decursis capitulis, cetera pretermittimus,
 Sic librum Isaie in aduentu, sic librum genesis in septua-
 gesima inchoamus, sed inchoamus tantum, ad vmbelicum†
 /non perducimus/ Haud secus Evangelia et noui [fo. 7b
 30 Testamenti scripturas omnes contaminamus Luxatis librorum
 omnium compagibus omnia miscentes, transponentes/ con-
 fundentes, Quid quod friuola quedam et anilibus fabulis non
 absimilia introducta sint, et digna habita pre quibus diuinorum
 oraculorum lectio loco moueretur. Nam Historie sanctorum
 35 fere tam crasso iuditio collecte sunt et stilo tam incondito
 descriptæ ut lectori cordato fastidium facile pariant, Preterea
 quum antiqui illi Patres Psalmorum librum in septem
 portiones, quas nocturnas vocant, distribuissent nunc omissis

reliquis, pauci tantum quidam illique magis labiorum strepitu quam animi pensiculacione quotidie replicantur, Ne quid interim dicam de regularum multitudine et difficultate, de multifarijs officiorum transmutacionibus ac ceteris rerum
 5 labyrinthis, quibus librorum euoluendorum ratio tam impedita et perplexa facta est, ut non raro plus negocij sit inuestigare quod est legendum, quam vbi inventum est, legere/ eoque res deuenerat ut ars quedam inde fuerit constituta, ac peritum artificem esse oporteret, qui Ordinalem (sic enim vocant
 10 methodicum artis illius librum) probe intelligeret, Nos igitur tanta incommoda considerantes eisque remedium adhiberi cupientes/ Methodum in medium damus, iuxta quam id non inconcinne fieri posse arbitremur descripto in eum vsum indice/ lucido/ facili/ et cuiuis intelligibili, Vnum hunc
 15 scopum maxime considerantes, vt videlicet sacre scripture filum et series vbique quoad fieri potest integre/ et indiulse continuetur, et ut exoticorum scriptorum quam minimum intertexatur, Hanc ob causam Antiphonas/ Responsoria/ Inuentoria†/ Capitula/ ac cetera id genus sacre lectionis
 20 cursum interrompentia, pleraque reseuimus/. /Hymnos [fo. 8 tantum pauculos, qui reliquis plus vetustatis et venustatis in se continere videbantur relinquentes, et delectorum quorundum atque extra omnem aleam positorum sanctorum indubitatas Historias quas ex idoneis scriptoribus grecis Latinisque desumi
 25 ac deflorari fecimus. Porro sanctos illos dumtaxat reiecimus quorum dies solemnes vidimus a plebecula perperam ac supersticiose celebrari, aut qui de vita et moribus nobis fuerunt suspecti, aut quorum Historiæ apud probatos autores non exstabant. Aut denique cum duo pluresve in eundem diem
 30 incidissent eos qui ex omni numero minus idonei aut necessarij videbantur pretermittendos iudicauimus/ Regulas autem quoniam omnino vitare non potuimus, eas tamen certe et numero paucissimas et multo magis claras atque intellectu faciles reliquimus/.
 35 Habetis igitur hic precandi formam non a nobis nouiter inventam, sed magis veterem illam a Patribus traditam (si consilium illorum recte reputetis) ad Pristinum ac primatium† vsum. ac nitorem quantum fieri potuit a nobis restitutam, aut certe aliam illi veteri non multo dissimilem ac omnino multo
 40 vtiliorem commodioremque illa, quam hactenus in manibus habetis. Vtiliorem quidem, quod repurgatis ac reiectis plurimis que tum inutelia tum etiam incerta atque inepta adiecta fuerant nil fere nisi meras/ τὰς θεοπνευστὰς γραφὰς comprehendat, easque ordine quam hactenus magis perspicuo
 45 ac directo qui maxime legentis, et intellectum adiuuat, et memoriam confirmat/. Comodiorem vero, vel propter legendi

succinctam breuitatem, vel propter ordinis simplicem claritatem, vel denique propter regularum paucitatem /facili- [fo. 8b
tatemque Adde huc quod et cramben illam recoctam senten-
ciarum earundem et cantionum tocies coccycis in morem
5 iterandarum sustulimus ad legentium non mediocre commodum
et leuamen Preterea iuxta modum hunc a nobis ordinatum
non alijs opus erit Portiforijs siue breuiarijs, quam ipsis
biblijs eoque erit sumptus minor in libris comparandis, cumque
hactenus in seruicijs dicendis decantandisque tanta fuerit
10 diuersitas vt pene plus quam babilonica linguarum confusio
videri possit, dum alij vsum Sarisburensem, alij Harfordensem/
alij Bangorensem/ alij Eboracensem emulantur, et religiosorum
tam multifarie cohortes suum queque seorsim habuerint vsum,
nunc in vnum eundemque vsum ecclesie omnes per vniuersum
15 hoc regnum facile coalescent/. Porro si quis hanc nostram
viam in eo Laboriosiore iudicauerit, quod hic pleraque omnia
ex libro sunt legenda, quum antea per frequentem repiticionem
multa memoriter proferre didicisset. Is si compenset cum
labore isto, tum vtilitatem cognitionis quam legendo quotidie
20 maiorem acquirat, tum contemplacionis fructum, qui maior
legentibus, quam memoriter verba recitantibus prouenire solet
laborem huiusmodi haud dubie tolerare ac perferre equo animo
non grauabitur/. Valete. et fruiminj.

/CANON.¹

[fo. 9

*SACRAM scri[pturam in diuinis officijs hoc ordine
legendam disposuimus.]*

5 **P**SALTERIUM quidem duodecies: Evangelia autem,
Epistole et Apostolorum acta ter singulis annis repeten-
tur/ Reliqua vero sacra biblia vniuersa semel dumtaxat in
anno perlegentur/.

De Lectione Psalmorum.

10 **P**SALTERIUM quolibet mense semel absoluetur/ sed
quoniam mensium magna est inequalitas, eos sic ad
equalitatem quandam in primis redigendos censuimus/.

QUILIBET mensis quantum ad hanc rationem attinet/
iustum numerum triginta dierum, obtinebit/.

15 **Q**UIA igitur Ianuarius et Martius tricenarium numerum
vno die superant, intermedius eorum Februarius qui
28 dies tantummodo complectitur vtrinque diem vnum
mutuabitur. Et sic Februarij Psalterium vltimo die Ianuarij
incipietur et primo Martij terminabitur/.

20 **R**URSUS quoniam Maius/ Julius/ Augustus/ October/ et
December vno die singuli abundant in omni istorum
mensium vltimis diebus eosdem ipsos Psalmos volumus
iterari qui penultimis eorundem diebus deseruiebant, vt in
sequentis semper Mensis capite Psalterium denuo inchoetur/.

25 **A**TQUE isto quidem modo fiet ut omnes ex equo Mensis
iusto tricennorum dierum numero, quod ad hanc quidem
rationem attinet, /circumscribantur vltimis semper [fo. 9b
istorum quinque Mensium diebus cum penultimis eorundem pro
vno eodemque die computatis/.

30 **N**UNC quo pacto Psalterium quoque huic dierum numero
exequauimus, accipite, Id autem tali potissimum ratione
iudicauimus, vti singuli semper dies senos haberent psalmos
sibi deseruientes, nempe pro matutinis ternos, et pro vesper-
tinis itidem ternos/.

35 **A**T QUUM Psalmorum liber tantummodo .150. Psalmos
in sese ex suo corpore contineat, qui vel quinquorundem
dumtaxat Psalmorum quotidiana lectione in triginta diebus

¹ Words in italics are in red in MS.

absumerentur, videlicet alios triginta ad suum cuique diei senarium perimplendum alicunde sufficere necesse erat, idque hoc pacto fecimus. Psalmum .118. in viginti duas partes iam olim distinctum, nos quoque pro viginti duobus psalmis
 5 distinctim recitari statuimus, Atque hinc viginti vnus ad desideratum Psalmorum tricenarium numerum¹ suggeruntur.
²Hijs adijciuntur septem sacra cantica iam diu inter Psalmos decantari consueta. Atque ita 28 complebuntur/² Psalmum insuper nonum iuxta Hebraicam dispositionem in duos
 10 diduximus eruntque. 29.³ Atque hactenus quidem nihil est a nobis diuisum cuius exemplum non aut in hebraica litera aut in biblijs nostris prius diuisum invenimus/
 Jam ut vnicus⁴ Psalmus⁵ qui adhuc deest⁶ ⁷suppleatur,⁸
⁹canticum illud. Audite celi que loquar⁹ in duos desecuiamus,
 15 ¹⁰nempe 17. 67. 68. 77. 88. 104. 105 et 106.¹⁰ Sicque tandem tricenarius psalmorum qui desiderabatur numerus plene consummatur. Habemusque in toto psalmos satis multos, qui seni in singulos dies distributi in regularem illum (de quo diximus) triginta dierum mensem sufficiant. Hucusque de
 20 Psalmorum ordinaria Lectione/.

/De Lectione ceterarum scripturarum. [fo. 10

NUNC ceteras scripturas quomodo in lectiones discriminauimus audietis; Eruntque quotidie matutine terne aut quaterne Lectiones, Vespertine bine. Addidimus et Vespertinis
 25 precibus suas Lectiones quo nimirum populus semper aliquid addisceret, rediretque de templis domum in verbo dei instructor/.

De Primis Lectionibus.

IN primis Lectionibus tum matutinis tum Vespertinis
 30 vniuersum vetus Instrumentum, preter prophetas semel in anno perlegetur, Verum hic triginta nouem capita longiora ad satisfaciendum dierum numero sunt diuisa, et ex singulis bina constituta./

¹ *Interlined.*

²—² “Hijs . . . complebuntur” *struck out by a slanting line.*

³ *22 interlined in a different ink and a different hand.*

⁴ *octo interlined in a different ink and a different hand.*

⁵ *The mi interlined in a different ink and a different hand.*

⁶ *desunt interlined in a different ink and a different hand.*

⁷ *A horizontal stroke added above the a, altering the word into suppleantur.*

⁸ *Then follow the words octo psalmos longissimos singulos which are interlined in a different ink and a different hand.*

⁹—⁹ “canticum . . . loquar” *underlined.*

¹⁰—¹⁰ *nempe . . . 106, in margin, in same hand and ink as interlineations.*

De secundis Lectionibus.

OMNES veteris testamenti Prophete cum Apocalipsi ex nouo, quam (quoniam et ipsa prophetia est) reliquis sui generis adiungendam existimauimus, in secundis Lectionibus
 5 matutinis recitabuntur, Ceterum hic quoque .85. prolixiora capita, ut Lectionum numerus cum dierum numero ad amussim quadraret coacti sumus discindere, Et sic totum vetus instrumentum est dispositum. Porro secundis lectionibus vespertinis Epistolas Paulinas vna cum ceteris canonicis
 10 assignauimus, quas omnes ter in vnus anni circulo percurreremus, Hic autem vnum tantummodo caput est diuisum idque dumtaxat in secunda et tertia repetitione/.

/De tertijs Lectionibus.

[fo. 10b]

POSTREMO Evangelia cum Actis Apostolicis in tercias
 15 Lectiones matutinas dispartiuimus, que etiam ter in anno vniuersa reuoluentur Denique et hic ut lectionum et dierum calculus conueniret, quinque capita Longiora medium secuimus.

ATQUE hoc pacto a nobis vniuersa biblia in diurna tanquam
 20 pensa sunt descripta vt et eorum terminus semper vna cum anni termino claudatur/ Et reuertente noui anni initio, librorum quoque initium semper sit repetendum/

ILLUD preterea non est silentio pretermittendum, quod in
 annis bisextilibus, dies ille additicius qui in Febuario intercalatur, idem per omnia seruitium cum die qui precesserat
 25 obseruabit./

/SERIES OFFICII MATUTINI.

[fo. 11]

NUNC quo res fiet dilucidior seriem pensi matutini, quam
 obseruari volumus a capite ad calcem perscribemus/

Primum omnium dicatur Oratio dominica idque sermone
 30 vernaculo distiinctius† quam ante hac solebat, Qua finita more solito incipiatur Domine labia cum Deus in adiutorium, Gloria patri et Alleluia vel a. 70^a ad Pascha Laus tibi domine iuxta inveteratam ecclesie consuetudinem.

Deinde pretermisso Venite (quod in classe sua inter psalmos
 35 semel in mense recitari satis est visum) cantetur¹. Hymnus, quem finitum statim sequantur tres Psalmi quorum quilibet sua Gloria Patri terminetur/ Post hec rursus Oratio dominica

¹ The first † interlinea.

recitetur in vulgari lingua apertius proferendo/ Tum legantur Tres Lectiones.

His rite peractis canatur Te deum et eo finito Legatur Quarta lectio si qua fuerit eo die legenda, Non erit autem nisi diebus
 5 *Dominicis vel quum sancti cuiuspiam Natalis aut dies aliqui insignis aliquis inciderit, cui quartam lectionem assignandum duxerimus, Nam hunc locum peculiariter sanctorum historijs et homelijs atque exhortacionibus tempori convenientibus destin-*
 10 *auimus, Porro vnaqueque lectio siue ad matutinas siue ad vespertinas horas cum Jube Domine et benedictione a sacerdote succinenda inchoetur, ac sua solita clausula obsignabitur nempe. Tu autem Domine et cetera Et respondeat totus chorus Et ignosce peccatis nostris propter magnam misericordiam tuam Et legendas siue lectiones non intra cancellos vt hodie sed foris*
 15 *e suggestu vt apud veteres fieri consuevit censemus recitandas idque sermone vernaculo ut populus audiens atque etiam intelligens edificetur, et iuxta pauli institutionem respondere possit Amen.*

His omnibus finitis cantabitur Benedictus Deinde Dominus
 20 *vobiscum cum Oratione et Benedicamus Domino Et respondeatur semper Laudemus et superexaltemus /nomen [fo. 11b eius in secula Amen.*

Et sic peractis matutinis singulis Dominicis statim dicetur Symbolum Quicunque vult quo terminato cum suo Gloria
 25 *Patri continuo dicet sacerdos has preces.*

[V] Ostende nobis domine misericordiam tuam.

Respondeatur. Et salutare tuum da nobis

☩ Dignare domine die isto

R. Sine peccato nos custodire

30 ☩ Miserere nostri Domine

R. Miserere nostri

☩ Fiat misericordia tua domine super nos

R. Que[m]admodum sperauimus in te

☩ Domine deus virtutum conuerte nos

35 R. Et ostende faciem tuam et salui erimus

☩ Domine exaudi orationem nostram

R. Et clamor noster ad te veniat

☩ Dominus vobiscum

R. Et cum spiritu tuo.

40

Oremus.

DOMINE sancte Pater omnipotens eterne Deus qui nos ad principium huius diei peruenire fecisti, tua nos hodie salua virtute et concede vt in hac die ad nullum declinemus peccatum nec vllum inclinamus† periculum, sed semper ad

tuam iusticiam faciendam omnis nostra actio tuo moderamine dirigatur, Per et cetera.

☩ Dominus vobiscum

R̃. Et cum

5 ☩ Benedicamus Domino

R̃. Laudemus et superexaltemus nomē eius in secula.
Amen.

SERIES OFFICIJ VESPERTINI.

10 ORATIO Dominica ☩ Deus in adiutorium ☩ Gloria Patri [Alleluia] *vel* L[a]us tibi *Tunc* Hymnus ☩ Tres Psalmi ☩ Pater noster ☩ Due lectiones *cum suis* Benedictionibus ☩ Magnificat *Postremo* Oratio *eo prorsus modo quo ad officium matutinum.*

15 PORRO *completorium hic in totum omittendum censuimus, et similiter horas illas consuetas* Primam ☩ Tertiam ☩ Sextam ☩ et Nonam *Tum quod in his omnibus fiat parum utilis et ociosa rerum semper earundem repetitio, tum etiam quod instar ludibrij videatur eandem horarum partitionem*
20 *retinere quam olim prisci Patres observabant, quum mos ille [fo. 12 septies in die orandi iam pridem in ecclesia exoleuerit soleamusque nunc bis tantum in die ad preces convenire, Et in locum Completorij lectiones illas duas vespertinas suffecimus, que semper alie atque alie occurrentes ut utilitatis plus, ita et tedij minus tam lectoribus quam auditoribus afferent]*

25 NOLUMUS autem quenquam ad aliud pro Officijs matutinis aut vespertinis dicendum quam hic est expressum obligari/

*CANON DE ABBREUIENDIS ECCLESIASTICIS PRECA-
TIONIBUS PROPTER PREDICATIONEM VERBI.*

NUNC vero quoniam hunc scopum in hac Ecclesiasticarum
precacionum editione potissimum spectamus ut omnia
5 (iuxta Pauli consilium) quecunque in Ecclesia geruntur ad
edificacionem Ecclesie fiant, cumque hoc quod tantopere
cupimus persuasum habeamus maxime ex eo euenturum si
Pastores cordati et eruditi serio omnibus modis operam et
diligentiam impendant, vt verbum Dei quam manifestissime
10 populo indocto sub inde exponatur, et cessantiꝝ quam studiosis-
sime inculcetur, eam ob rem ne quid publicarum nostrarum
precacionum prolixitas, hic a nobis instituta operam illam
bonorum pastorum in suo grege docendo aut impedire aut
vlla ex parte remorari valeat, Hoc Canone cautum et confirma-
15 tum esse volumus Vti quociescumque sermo aliquis exhorta-
cionis dicendus est ad plebem aut predicatio habenda, tunc
liceat Parocho Te deum et quartam lectionem cum simbolo
Quicumque vult, in publicis illis coram populo precationibus
pretermittere nimirum ut populus nimis diuturna lectione
20 detentus ac defatigatus aut non satis alacris accedat, aut non
satis temporis habeat ad audiendam predicationem evangelij
et claram ostensionem spiritus Christi/.

*BENEDICTIONES DICENDE ANTE LECTIONES
MATUTINAS.*

25 *Prima* Adsis o Pater omnipotens audique precantes
Secunda Nate deo, deus ipse precantum suscipe vota
Tertia Spiritus alme tuis nos largiter imbue donis
Quarta Vis trina vnus, vna trium, deus adiuuet vnus

*BENEDICTIONES DICENDE ANTE LECTIONES
VESPERTINAS.*

30 *Prima* Nos pater et gnatus, benedicat et halitus almus
Secunda Nos et trina dei benedicat et vna potestas.

He benedictiones toti deseruiant anno.

*/HYMNI dicendi ad Horas Matutinas et [fo. 13
Vespertinas per totum fere Annum.]*

Ad Matutinas in die Dominico./

5 PRIMO dierum omnium
 Quo mundus extet conditus
 Vel quo resurgens Conditor
 Nos morte victa liberet

10 Pulsis procul torporibus
 Surgamus omnes otius
 Et nocte queramus pium
 Sicut prophetam nouimus

15 Nostras preces ut audiat
 Suamque dextram porrigat
 Et† expiatis sordibus
 Reddat polorum sedibus

20 Vt quique sacratissimo
 Huius diei tempore
 Horis quietis psallimus
 Donis beatissimis muneret

25 Jam nunc paterna claritas
 Te postulamus affatim
 Absit libido sordidans
 Omnisque actus noxius

 Ne fœda sit vel lubrica
 Compago nostri corporis
 Per quod† auernis† ignibus
 Ipsi crememur acrius.

30 Ob hoc redemptor quesumus
 Vt probra nostra diluas
 Vite perennis commoda
 Nobis benigne conferas

35 Quo carnis actu exules
 Effecti ipsi celibes
 Vt prestolamur cernui
 Melos canamus glorie/.

Ad Vesperas.

CHRISTE qui lux es et dies
 Noctis tenebras detegis
 Lucisque lumen crederis
 Lumen beatum predicans

5

Precamur sancte Domine
 Defende nos in hac nocte
 Sit nobis in te requies
 Quietam noctem tribue

10

Ne grauis somnus irruat
 Nec hosti[s] nos surripiat
 Nec caro illi consentiens
 Nos tibi reos statuatur

15

Oculi somnum capiant
 Cor ad te semper vigilet
 Dextra tua protegat
 Famulos qui te diligunt

20

Defensor noster aspice
 Insidiantes reprime
 Guberna tuos famulos
 Quos sanguine marcatus† es

25

Memento nostri domine
 In graui isto corpore
 Qui es defensor anime
 Adesto nobis domine/.

/Ad Matutinas in die Lune/

[fo. 13b]

IMMENSE Celi conditor
 Qui mixta ne confunderent
 Aque fluenta diuidens
 Celum dedisti limitem

30

Firmans locum coelestibus
 Simulque terre riuulis
 Vt vnda flammas temperet
 Terre solum ne dissipent

Infunde nunc pijssime
 Donum perennis gratie
 Fraudis noue ne casibus
 Nos error atterat vetus

5 Lucem fides inueniat
 Sic luminis iubar ferat
 Hec vana cuncta terreat
 Hanc falsa nulla comprimant

Ad Vesperas.

10 **T**E LUCIS ante terminum
 Rerum creator poscimus
 Vt solita clementia
 Sis presul ac custodia

 Procul recedant somnia
 15 Et noctium phantasmata
 Hostemque nostrum comprime
 Ne polluantur corpora/

 Presta Pater omnipotens
 Per Jesum christum dominum
 20 Qui tecum imperpetuum
 Regnat cum sancto spiritu

Ad Matutinas in die Martis.

TELLURIS ingens conditor
 Mundi solum qui eruens
 25 Pulsis aque molestijs
 Terram dedisti immobilem

 Vt germen aptum proferens
 Fuluis decora floribus
 Fecunda fructu sisteret
 30 Pastumque gratum redderet

 Mentis peruste vulnera
 Munda virore† gratiæ
 Vt facta fletu diluat
 Motusque prauos atterat

 35 Jussis tuis obtemperet
 Nullis malis approximet
 Bonis repleti gaudeat
 Et mortis actum nesciat

Ad Vesperas.

5 IESU saluator seculi
 Verbum patris altissimi
 Lux lucis invisibilis
 Custos tuorum peruigil

Tu fabricator omnium
 Descretor† atque temporum
 Fessa labore corpora
 Noctis quiete recrea

10 Te deprecamur supplices
 Vt nos ab hoste liberes
 Ne valeat seducere
 Tuo redemptos sanguine

15 Vt dum graui in corpore
 Breui manemus tempore
 Sic caro nostra dormiat
 Vt mens in christo vigilet

/Ad Matutinas in die Marcurie†

[fo. 14]

20 CELI deus sanctissime
 Qui lucidum centrum poli
 Candore pingis igneo
 Augens decoro lumine

25 Quarto die qui flammeam
 Solis rotam constituens
 Lune ministras ordine†
 Vagos recursus syderum

30 Vt noctibus vel lumini
 Diremptionis terminum
 Primordijs et mentium
 Signum daret nouissimum

Illumina cor hominum
 Absterge sordes mentium
 Resolue culpe vinculum
 Euerte moles criminum

Ad Vesperas.

DEUS creator omnium
Polique rector vestiens
Diem decoro lumine
5 Noctem soporis gratia

Artus solutos ut quies
Reddat laboris vsui
Mentesque fessas alleuet
Luctusque soluat anxios

10 Gratos† peracto iam die
Et noctis ex ortu preces
Votis (ut reos adiuues)
Hymnum canentes soluimus

15 Te cordis ima concinat†
Te vox canora concrepet
Te diligat castus amor
Te mens adoret sobria/

Vt cum profunda clausurit
Diem caligo noctium
20 Fides tenebras nesciat
Et nox fidei luceat

Dormire mentem ne sinas
Dormire culpa nouerit
Castos fides refrigerans
25 Somni vaporem temperet

Exuta sensu lubrico
Te cordis alta somnient
Nec† hostis invidi dolo
Pauor quietos sustinet†

30 Christum rogemus et patrem
Christi patri[s]que spiritum
Vnum potens per omnia
Foue precantes trinitas

Ad Matutinas in die Jouis./

MAGNE deus potentie
 Qui ex aquis ortum genus
 Partim remittis gurgiti
 Partim leuas in aera

5

Dimersa lymphis imprimens
 Subiecta† celis irrigans
 Vt stirpe vna prodita
 Diuersa rapiant loca/

10

Largire cunctis seruulis
 Quos mundat vnda sanguinis
 Nescire lapsus criminum
 Ne[c] ferre mortis tedium

15

Vt culpa nullum deprimat
 Nullum leuet iactantia
 Elisa mens ne concidat
 Elata mens ne corruat

/Ad Vesperas.

[fo. 14b]

LUCIS Creator optime
 Lucem dierum proferens
 Primo[r]dijs lucis noue
 Mundi parans originem

20

Ne mens grauata crimine
 Vite sit exul munere
 Dum nil perenne cogitat
 Seseque culpis illigat

25

Qui mane iunctum vesperi
 Diem vocari precipis
 Tetrum chaos illabitur
 Audi preces cum fletibus

30

Celorum pulset intimum
 Vitale tollat premium
 Vitemus omne noxium
 Purgemus omne pessimum

Ad Matutinas in die Veneris.

5 PLASMATOR hominis deus
 Qui cuncta solus ordinans
 Humum iubes producere
 Reptantis et fere genus

Qui magna rerum corpora
 Dictu iubentis viuuda
 Vt seruiant per ordinem
 Subdens dedisti homini

10 Repelle a seruis tuis
 Quidquid per immundiciam
 Aut mor[i]bus se suggerit
 Aut actibus se interserit

15 Da gaudiorum premia
 Da gratiarum munera
 Dissolue litis vincula
 Astringe pacis federa

Ad Vesperas.

20 O PATER summe dietatis† ortus
 O Patris summi veneranda proles
 O sacrum germen patris atque nati
 Spiritus alme

Trinitas vnum dietate† numen
 Vna maiestas bonitas et vna
 25 O salus mundi pater orphanorum
 Spesque piorum

Te creature venerantur omnes
 Et tibi totus famulatur orbis
 Que tui serui ferimus benigne
 30 Suscipe vota

Da tuas semper resonare laudes
 Da tuum nomen celebretur altum
 Te decet puro modulandus ore
 Hymnus in euum

Ad Matutinas in die sabbati.

JAM Lucis orto sydere
 Deum precemur supplices
 Vt in diurnis actibus
 5 Nos seruet a nocentibus

Linguam refrenans temperet
 Ne litis horror insonet
 Visum fouendo contegat
 Ne vanitates hauriat

10 Sint pura cordis intima
 Absistat et vecordia
 Carnis terat superbiam
 Potus cibique parcitas

15 /Vt cum dies abscesserit
 Noctemque sors reduxerit
 Mundi per abstinentiam
 Ipsi canamus gloriam

[fo. 15]

20 Deo patri sit gloria
 Eiusque soli fili† filio
 Cum spiritu paraclito
 Et nunc et imperpetuum

Ad Vesperas.

O LUX beata trinitas
 Et principalis vnitas
 25 Jam sol recedit igneus
 Infunde lumen cordibus

30 Te mane laudum carmine
 Te deprecemur vesperi
 Te nostra supplex gloria
 Per cuncta laudet secula

Amen.

*A primis vesperis natalis domini usque ad secundas
vesperas Epiphanie dicentur hij duo hymni alter
ad vesperas alter ad matutinas.*

Ad Vesperas.

5 CHRISTE redemptor omnium
 De Patre Patris vnice
 Solus ante principium
 Natus ineffabiliter

10 Tu lumen et splendor patris
 Tu spes perennis omnium
 Intende quas fundunt preces
 Tui per orbem famuli

15 Memento salutis autor
 Quod nostri quondam corporis
 Ex illibata virgine
 Nascendo formam sumpseris.

20 Sic presens testatur dies
 Currrens per anni circulum
 Quod [solus] a sede patris
 Mundi salus adueneris

 Hunc celum, terra, hunc mare
 Hunc omne quod in eis est
 Autorem aduentus tui
 Laudans exultat cantico

25 Nos quoque qui sancto tuo
 Redempti sumus sanguine
 Ob diem natalis tui
 Hymnum nouum concinimus

/Ad Matutinas.

[fo. 15b]

30 AGNOSCAT omne seculum
 Venisse vite premium
 Post hostis asperi iugum
 Apparuit redemptio

Esaias que cecinit
Completa sunt in virgine
Annunciauit Angelus
Sanctus repleuit spiritus

5 Maria ventre concepit
Verbi fidelis semine
Quem totus orbis non capit
Portant Puelle viscera

10 Radix Jesse iam floruit
Et virgo† fructum edidit
Fœcunda partum protulit
Et virgo mater permanet

15 Presepe poni pertulit
Qui lucis autor extitit
Cum patre celos condidit
Sub matre pannos induit

20 Legem dedit qui seculo
Cuius decem precepta sunt
Dignando factus est homo
Sub legis esse vinculo

Adam vetus quod polluit
Adam hoc nouus abluit
Tumens quod ille deijcit
Humilimus† hic erigit

25 Jam nata lux est et salus
Fugata nox et victa mors
Venite gentes, credite
Deum maria protulit

30 *A Primis Vesperis dominice quinte quadragesime, que
vocatur dominica in passione usque ad dominicam
Palmarum dicentur hij Hymni, alter ad vespervas
alter ad Matutinas.*

Ad Vesperas

35 CULTOR dei memento
Te fontis et lauacri
Rorem subijisse sanctum
Te chrismate innouatum

Fac cum vocante somno
 Castum petis cubile
 Frontem locumque cordis
 Crucis figura signet
 5 Crux pellit omne crimen
 Fugiunt crucem tenebre
 Tali dicata signo
 Mens fluctuare nescit
 10 Procul. O. procul vagantum
 Portenta somniorum
 Procul esto peruicaci
 Prestigiator astu
 15 O tortuose serpens
 Qui mille per meandros
 Fraudesque flexucas
 Agitas quieta corda
 20 Discede, Christus hic est
 Hic christus est liquesce
 Signum quod ipse nosti
 Damnat tuam cateruam
 Corpus licet fatiscens
 Jace[a]t recliue paululum
 Christum tamen sub ipso
 Meditabitur sopore

25 *Ad Matutinas.*

[fo. 16]

VEXILLA Regis prodeunt
 Fulget crucis misterium
 Quo carne carnis conditor
 Suspensus est patibulo
 30 Confixa clavis viscera
 Tendens manus vestigia
 Redemptionis gracia
 Hic immolata est hostia
 35 Quo vulneratus insuper
 Mucrone diro lanciae
 Vt nos lauaret crimine
 Manauit vnda sanguine

Impleta sunt que concinit
 Daudid fideli carmine
 Dicens in nationibus
 Regnauit a legno† deus
 5 Arbor decora et fulgida
 Ornata regis purpura
 Electa digno stipite
 Tam sancta membra tangere
 Beata cuius brachijs
 10 Precium pependit seculi
 Statera facta est corporis
 Predamque tulit tarteris
 O. crux aue spes vnica
 Hoc passionis tempore
 15 Auge pijs iusticiam
 Reisque dona veniam
 Te summa deus trinitas
 Collaudat omnis spiritus
 Quos per crucis misterium
 20 Saluas, rege per secula

*A primis Vesperis dominice Palmarum vsque ad
 Pascha dicentur hij duo hymni ad Vesperas et
 Matutinas.*

Ad Vesperas.

25 MAGNO salutis gaudio
 Letetur omne seculum
 Jesus redemptor omnium
 Sanauit orbem languidum
 Sex ante pasche ferias
 30 Aduenit in Bethaniam
 Vbi pium† post triduum
 Resuscitauit lazarum
 Nardi maria pistici
 Sumpsit libram mox optimi
 35 Vnxit beatos domini
 Pedes rigando lacrimis
 Post hec iugalis Asine
 Jesus supernus arbiter
 Pullo sedebat inclitam
 40 Pergebat Hierosolimam

O quam stupenda pietas
 Mira dei clementia
 Sessor aselli fieri
 Dignetur† autor seculi
 5 Ramos virentes sumpserat
 Palmæ recisos tenera
 Turba recessit† obuiam
 Regi perenni plurima
 Honor virtus imperium
 10 Sit trinitas† vnice
 Patri/ nato/ paraclito
 Per infinita secula
 Amen

Ad Matutinas

15 **H**YMNUM dicamus domino
 Laudes deo cum cantico
 Qui nos crucis patibulo
 Suo redemit sanguine
 Die decurso ad vesperum
 20 Quo christus morti traditur
 Ad cenam venit impius
 Qui erat christi proditor
 //Jesus futura nunciat
 Cœnantibus discipulis
 25 Vnus ex discumbentibus
 Ipse me traditurus est
 Judas mercator pessimus
 Osculo petit dominum
 Ille ut agnus innocens
 30 Non negat Jude osculum
 Denariorum numero
 Christus Judeis traditur
 Innocens et innoxius
 Quem Judas tradit impius
 35 Preses Pilatus proclamat
 Nullam culpam invenio
 Ablutis aqua manibus
 Christum Judeis tradidit

[fo. 16b]

Fallaces Judei impij
 Latronem petunt viuere
 Christum accusant grauit
 Crucifigatur, reus est,

5 Et Barrabas dimittitur
 Qui reus mortis fuerat
 Vita mundi suspenditur
 Per quam resurgunt mortui

10 *A Matutinis in die Pasche usque ad Ascentionem
 dicentur Hij Hymni ad Matutinas et Vesperas*

Ad Matutinas

15 **A**URORA lucis rutilat
 Cœlum laudibus intonat
 Mundus exultans iubilat
 Gemens infernus vlulat

Cum Rex ille fortissimus
 Mortis confractis viribus
 Pede conculcans tartara
 Soluit a pena miseros

20 Ille qui clausus lapide
 Custoditur sub milite
 Triumphans pompa nobili
 Victor surgit de funere

25 Solutis iam gemitibus
 Et infermi† doloribus
 Quia surrexit dominus
 Respondens† clamat Angelus

30 Trestes† erant Apostoli
 De nece sui domini
 Quem pena mortis crudeli
 Serui damnarant impij

35 Sermone blando Angelus
 Predixit mulieribus
 In Galilea dominus
 Videndus est quam tocius

Illi† dum pergunt concite
Apostolis hoc dicere
Videntes eum viuere
Osculantur pedes domini

5 Quo agnito, discipuli
In Galileam propere
Pergunt videre faciem
Desideratam domini

10 Claro Pascali gaudio
Sol mundo nitet radio
Cum Christum iam Apostoli
Visu cernunt corporeo

15 Ostensa sibi vulnera
In Christi carne fulgida
Resurrexisse dominum
Voce fatentur publica

20 Rex christe clementissime
Tu corda nostra posside
Vt tibi laudes debitas
Reddamus omni tempore

Gloria tibi domine
Qui resurrexisti a mortuis
Cum Patre et sancto spiritu
In sempiterna secula/

25

/Ad Vesperas

[fo. 17]

CHORUS noue Hierusalem
Nouam meli dulcedinem
Promat colens cum sobrijs
Pascale festum gaudijs

30

Quo Christus invictus leo
Dracone surgens obruto
Dum voce viua personat
A morte viuos excitat¹

35

Quam deuorarat improbus
Predam refudit tartarus
Captiuitate libera
Jesum sequuntur agmina

¹ *Altered from excitet.*

Triumphat ille splendide
Et dignus amplitudine
Soli Polique Patriam
Vnam facit rempublicam

5 Ipsum canendo supplices
Regem precemur milites
Vt in suo clarissimo
Nos ordinet palacio

10 Per secla mete nescia
Patri supremo gloria
Honorque sit cum filio
Et spiritu paracleto

Amen

15 *A primis Vesperis Ascentionis usque ad Pentecosten
dicentur Hymni sequentes ad vespervas et matu-
tinas*

Ad Vespervas

20 **F**ESTUM nunc celebre magnaue gaudia
Compellunt animos carmina promere
Cum christus solium scandit ad arduum
Celorum pius arbiter

25 Conscendit iubilans letus ad ethera
Sanctorum populus predicat inclitum
Concinit pariter angelicus chorus
Victoris boni gloriam

Qui scandens superos vincula vinxerat
Donans terriginis† munera plurima
Districtus rediens arbiter omnium
Qui mitis modo transi[i]t

30 Oramus domine conditor inclite
Deutos famulos respice, protige
Ne nos liuor edax demonis obruat
Demergat vel ad inferos

35 Vt cum flammivoma nube reuerteris
Occulta hominum pandere iudicans
Ne des supplicia horrida noxijs
Sed iustis bona premia

Presta hoc genitor optime maxime
 Et tu nate dei, et bone spiritus
 Regnans perpetuo fulgida trinitas
 Per cuncta pie secula

5

Ad Matutinas.

ETERNE rex altissime
 Redemptor et fidelium
 Quo mors soluta deperit
 Datur triumphus gracie

10

Scandens tribunal dextere
 Patris potestas omnium
 Colata est Jesu celitus
 Que non erat humanitus

15

Vt trina rerum machina
 Celestium terrestrium
 Et infernorum condita
 Flectant genu iam subdita

20

Tremunt videntes Angeli
 Versa vice mortalium
 Culpat caro purgat caro
 Regnat deus dei caro

25

Tu christe nostrum gaudium
 Manens olimpo peditum
 Mundi regis qui fabricam
 Mundana vincens gaudia

Hinc te precantes quesumus
 Ignosce culpis omnibus
 Et corda sursum subleua
 Ad te superna gratia

30

/Vt cum rubente ceperis
 Clarere nube iudicis
 Penas repellas debitas
 Reddas coronas parditas†

[fo. 17b]

35

Gloria tibi domine
 Qui ascendisti ad ethera
 Cum patre et sancto spiritu
 In sempiterna secula

Amen

A primis Vesperis penticostes usque ad primas Vesperas dominice trinitatis inclusiue dicentur hij hymni ad vespervas et matutinas.

Ad Vesperas

5 V ENI creator spiritus
 Mentes tuorum visita
 Imple superna gratia
 Que tu creasti pectora

 10 Qui Paracletus diceris
 Donum dei altissimi
 Fons viuus/ ignis/ charitas
 Et spiritalis vinctio

 Tu septiformis munere
 Dextre dei tu digitus
 15 Tu rite promissum patris
 Sermone ditans guttura

 Accende lumen sensibus
 Infunde amorem cordibus
 Infirma nostri corporis
 20 Virtute firmans perpetim

 Hostem repellas longius
 Pacemque dones protinus
 Ductore sic te preuio
 Vitemus omne noxium

 25 Per te sciamus da patrem
 Noscamus atque filium
 Te vtriusque spiritum
 Credamus omni tempore

 Sit laus Patri cum filio
 30 Sancto simul cum paracleto
 Nobisque mittat filius
 Charisma sancti spiritus

Ad Matutinas

35 J AM christus astra ascenderat
 Regressus vnde venerat
 Promissum patre† munere
 Sanctum daturus spiritum

Solemnis vrgebat dies
Quo mistico septemplici
Orbis volutus septies
Signat beata tempora

5 Dum hora cunctis tercia
Repente mundus intonat
Orantibus Apostulis
Deum venisse nunciat

10 De Patris ergo lumine
Decorus ignis aduenit
Qui fida christi pectora
Calore verbi compleat

15 Impleta gaudent viscera
Afflata sancto spiritu
Voces diuersas intonant
Fatentur† dei magnalia

20 Ex omni gente cogniti
Grecis/ Latinis/ Barbaris
Cunctisque admirantibus
Linguis loqu[u]ntur omnibus

//Judea tunc incredula
Vesana toruo spiritu
Ructari† musti crapulam
Alum[n]os christi concrepat

[fo. 18]

25 Sed signis et virtutibus
Occurrit et docet petrus
Falsa profari perfidos
Johelis testimonio/

*/ORATION[E]S PER TOTUM ANNUM DICENDE [fo. 18b.**Hec Oratio dicetur per totum Aduentum*

EXCITA quesumus domine potentiam tuam, et Veni et
 magna nobis virtute succurre vt per auxilium gratie
 5 tue quod peccata nostra prepediunt indulgentia tue propitia-
 tionis acceleret/ Qui viuus et cetera

*Hec Oratio a primis Vesperis Natalis Domini vsque ad
 secundas vespervas Epiphanie*

CONCEDE quesumus omnipotens Deus vt nos vnigeniti
 10 [tui] noua per carnem natiuitas liberet, quos sub peccati
 [iugo] vetusta se[r]uitus tenet. Qui tecum et cetera/

Hec Oratio dicetur ab Epiphania vsque ad septuagesimam

DEUS qui nos in tantis periculis constitutos pro
 Humana scis fragilitate non posse subsistere. Da
 15 nobis salutem mentis et corporis, vt ea que pro peccatis
 [nostris] patimur te adiuuante vincamus

A septuagesima vsque ad quadragesimam

DEUS qui conspicias quia ex nulla nostra actione confi-
 dimus, concede propitius vt contra omnia aduersa,
 20 tua protectione muniamur. Per et cetera/

A prima dominica quadragesime vsque ad Passionem

DEUS qui conspicias omni nos virtute destituti,† interius
 exteriusque custodi, vt ab omnibus aduersitatibus
 muniamur in corpore, et a prauis cogitationibus mundemur in
 25 mente. Per et cetera

A dominica Passionis ad Pascha

OMNIPOTENS sempiterne deus qui humano generi
 ad imitandum humilitatis exemplum Saluatorem
 nostrum carnem sumere et crucem subire fecisti: Concede
 30 propitius vt et patientencie† ipsius documenta, et resurrec-
 tionis habere valeamus consortia/ Per et cetera/

/In die Pasche et [per] totam ebdomadam [fo. 19

DEUS qui hodiernē die per vnigenitum tuum eternitatis
[nobis] aditum deuicta morte reserasti vota nostra que
preueniendo aspiras etiam a[d]iuuando proseguere. Per
5 eundem et cetera/

A prima dominica post Pascha ad Ascentionem

DEUS a quo bona cuncta procedunt, Largire supplicibus
tuis vt cogitemus te inspirante que recta sunt et te
gubernante eadem faciamus. Per/ et cetera

10 *Ab Ascentione ad Pentecosten*

CONCEDE quesumus omnipotens Deus, Vt qui' Hodierno
die vnigenitum tuum redemptorem nostrum ad celos
ascendisse credimus ipsi quoque mente in celestibus habitemus/
per eundem/.

15 *In die Pentecostes et per totam Ebdomadam*

DEUS qui hodierna die corda fidelium sancti spiritus
illustratione docuisti, da nobis in eodem spiritu recta
sapere, et de eius semper consolacione gaudere, Per do-
minum et cetera

20 *In festo Trinitatis*

OMNIPOTENS sempiternus deus qui dedisti famulis tuis in
confessione vere fidei, eterne trinitatis gloriam agnoscere,
et in potentia maiestatis adorare vnitatem, quesumus vt
eiusdem fidei firmitate ab omnibus semper muniamur aduersis
25 Qui viuus et cetera/

Dominica prima post festum Trinitatis

DEUS in te sperantium fortitudo adesto propitius invoca-
cionibus nostris, et quia sine te nihil potest mortalis
infirmetas, Presta auxilium gracie tue vt in exequendis
30 mandatis tuis, et voluntate tibi et actione placeamus. Per
dominum et cetera/

/Dominica secunda [fo. 19b

SANCTI tui nominis domini timorem pariter, et amorem
fac nos habere perpetuum, quia numquam tua gubernacione
35 destituis quos in soliditate tue dilectionis instituis/ Per et
cetera/

Dominica tertia

DEPRECAATIONEM nostram quesumus domine benignus
exaudi et quibus supplicandi prestas effectum†, tribue
defensionis auxilium/ Per . d.

5 *Dominica quarta*

PROTECTOR in te sperantium deus sine quo nihil est
validum, nihil sanctum, multiplica super nos misericordiam
tuam vt te rectore, te duce, sic transiamus† per bona temporalia,
vt non amittamus eterna. Per . et cetera/.

10 *Dominica quinta*

DA NOBIS domine quesumus vt et mu[n]di cursus pacifice
nobis tuo ordine dirigatur, et Ecclesia tua tranquilla
deuotione letetur. Per . et cetera/

Dominica sexta

15 **D**EUS qui diligentibus te bona invisibilia preparasti,
infunde cordibus nostris tui amoris affectum vt te in
omnibus et super omnia diligentes, promissiones tuas, que
omne desiderium superant consequamur. Per et cetera

Dominica septima

20 **D**EUS virtutum cuius est totum quod est optimum, insere
pectoribus nostris amorem tui nominis et Presta in nobis
religionis augmentum, vt que sunt bona nutrias, ac pietatis
studio, que sunt nutrita custodias/ Per et cetera/

Dominica octaua

[fo. 20]

25 **D**EUS cuius prouidentia in sui dispositione non fallitur te
supplices exoramus vt noxtia† cuncta submoueas,
et omnia nobis profutura concedas/ Per et cetera

Dominica nona

30 **L**ARGIRE nobis domine quesumus semper spiritum et
cogitandi que recta sunt [propitius] et agendi, vt qui sine
te esse non possumus secundum te viuere valeamus/ Per et
cetera/

Dominica decima

35 **P**ATEANT aures misericordie tue domine precibus suppli-
cantium, et vt petentibus desiderata concedas, fac eos que
tibi placita sunt postulare/ Per . dominum et cetera

Dominica vndecima

DEUS qui omnipotentiam [tuam] parcendo maxime et
 miserando manifestas, multiplica super [nos] gratiam
 tuam, vt ad tua promissa currentes, celestium bonorum
 5 facias esse consortes/ Per et cetera/

Dominica duodecima

OMNIPOTENS sempiterne deus qui abundantia pietatis
 tue et merita supplicum excedis et vota, effunde super nos
 misericordiam tuam, ut dimittas que conscientia metuit, et
 10 adiutias quod oratio non presumit/ Per. et cetera

Dominica decima tertia

OMNIPOTENS et misericors deus de cuius munere venit
 vt tibi a fidelibus tuis digne et laudabiliter seruiant[ur],
 tribue nobis quesumus vt ad promissiones tuas sine offensione
 15 curramus/ Per dominum et cetera

Dominica decima quarta

OMNIPOTENS sempiterne deus, da nobis fidei/ spei/ et
 charitatis augmentum, et vt valeamus assequi quod
 promittis, fac nos amare quod precipis/ Per et cetera/

20 /*Dominica decima quinta* [fo. 20b

CUSTODI quesumus domine Ecclesiam tuam propitiacione
 perpetua et quia sine te labitur humana mortalitas, tuis
 semper auxilijs et abstrahatur a noxijs et ad salutaria
 dirigatur/ Per dominum et cetera/

25 *Dominica decima sexta*

ECCLESIAM tuam domine miseracio continua mundet et
 muniat, et quia sine te non potest salua consistere, tuo
 semper munere gubernetur. Per et cetera/

Dominica decima septima

30 TUA nos quesumus gratia semper et preueniat et sequatur
 ac bonis operibus iugiter prestet esse intentos/ per
 domi[n]um. et cetera.

Dominica decima octaua

35 DA QUESUMUS domine populo tuo diabolica vitare con-
 tagia et te solum deum pura mente sectari/ Per

Dominica decima nona

DIRIGAT corda nostra quesumus domine tue miserationis operatio, quia tibi sine te placere non possumus. Per domi[n]um, et cetera/

5 *Dominica vicesima*

OMNIPOTENS et misericors deus vniuersa nobis aduersantia propiciatus exclude, vt mente et corpore pariter expedite†, que tua sunt liberis mentibus exequamur/ Per et cetera/

10 *Dominica vicesima prima*

LARGIRE quesumus domine fidelibus tuis indulgentiam placatus et pacem, vt pariter ab omnibus mudentur offensis et secura tibi mente deseruiant/ Per dominum et cetera/

15 */Dominica vicesima secunda* [fo. 21

FAMILIAM tuam quesumus domine continua pietate custodi ut a cunctis aduersitatibus te protigente† sit libera et in bonis actibus tuo nomine† sit deuota/.

Dominica vicesima tertia

20 **D**EUS refugium nostrum et virtus, adesto pijs Ecclesie tue precibus autor ipse Pietatis et presta ut quod fideliter petimus, efficaciter consequamur. Per et cetera

Dominica vicesima quarta

25 **A**BSOLUE quesumus domine tuorum delicta populorum et a peccatorum nexibus, que pro nostra fragilitate contraximus tua benignitate liberemur. Per dominum et cetera

Dominica vicesima quinta

EXCITA quesumus domine tuorum fidelium voluntates vt diuini operis fructum propensius exequentes pietatis
30 tue remedia percipiant. Per dominum et cetera/.

[fo. 21b blank]

*/SEQUUNTUR quarte Lectiones, prout festa quibus [fo. 22
quartas Lectiones duximus assignandas in ordine
mensium emergent*

JANUARIUS.

CIRCUMCISIO domini

- 5 CHRISTUS seruator, quem decebat fratres complere om-
nem iusticiam quique non venerat ad soluendum Legem,
sed ad implendum, hodie legi factus est obnoxius, vt eos qui
sub lege essent redimeret. Nam postquam consummati sunt
10 dies octo ab illius sacratissima natiuitate, Jam tempus
aduenit ut circumcideretur puer, et vocatum est nomen eius,
Jesus, quod vocatum erat ab Angelo priusquam in vtero conci-
peretur, hoc autem totum factum est vt impleretur quod
scriptum est in lege domini. Circumcidetur ex vobis omne
masculinum, et circumcidetis carnem preputij vestri, vt sit
15 signum federis inter me et vos, Infans octo dierum circum-
cidetur in vobis, omne masculinum in generacionibus vestris,
tam Vernaculus quam empticius circumcidetur, et quicumque
non fuerit de stirpe vestra .eritque pactum meum in carne
vestra in fedus eternum/ Masculus cuius preputij caro circum-
20 cisa non fuerit delebitur anima de populo suo, quia pactum me-
um irritum fecit/ Hoc autem pactum fratres secundum Literam
legis ad tempus datum est patribus, et nunc euanuit, et nihil
est, Sed secundum spiritum legis omnibus fidelibus seruandum
est in eternum, Spiritus enim sentit carnem nostri preputij
25 immu[n]ditias esse mentis, et illicitas concupiscentias cordis,
quas qui spiritu non mortificauerit, exulabit spiritus eius a
tabernaculo et a monte sancto dei imperpetuum/ Hanc igitur
Circumcisionem cordis fratres charissimi complectamur, que est
et mortificatio carnis et depositio veteris hominis/ Hec autem
30 manibus non fit, vnde paulus ait, per Christum (in quo inhabitat
omnis plenitudo deitatis corporaliter) circumcisi estis circumci-
sione que fit sine manibus, dum exuistis corpus peccatorum car-
nis per circumcisionem Christi, consepulti simul cum illo per
baptismum, in quo simul etiam cum illo resurrexistis per fidem
35 operationis dei, qui excitauit eum ex mortuis. Et iterum/ Non
enim qui in manifesto Judeus, is Judeus est, neque que [fo. 22b
in manifesto, Circumcisio, Circumcisio est, sed qui in occulto
Judeus, is Judeus est, et circumcisio cordis Circumcisio est,
que spiritu constat, non litera, cuius laus non ex hominibus sed
40 ex deo/.

ABEL.

ABEL primus martyr cuius hodie commemorationem celebramus, iusticie testimonium ab ipso accepit Christus, qui Phariseos arguens, dicit Ecce ego mitto ad vos
 5 prophetas et sapientes et scribas, et ex illis occidetis et crucifigitis, et ex eis flagellabitis in synagogis vestris et persequemini de ciuitate in ciuitatem, vt veniat super vos omnis sanguis iustus qui effusus est super terram, a sanguine Abel iusti, vsque ad sanguinem Zacharie filij Barachie, quem occidistis
 10 inter templum et Altare/ Huius Abelis fidem, et eam que est ex fide iusticiam commendat Apostolus dicens/ Per fidem vberiore hostiam Abel obtulit deo quam Cain, per quam testimonium consecutus est, quod esset iustus, testimonium perhibentem muneribus eius deo, Et per hanc mortuus adhuc
 15 loquitur, Sed quanto iustior erat Abel, tanto erat immanior Caini impietas, qui virum tam iustum, et ipsum fratrem sibi germanum occiderit, nulla causa nulla prouocatus iniuria, sed mera animi malitia atque inuidia quia fratris opera perspexisset bona, cum sua essent mala/ O. audacem mentem, quomodo
 20 valuit operari tam nephandum facinus? quomodo non cogitauit naturam? quomodo non expendit antequam adoriretur nephas operis finem? quomodo ferre potuit post facinus, vt videret corpus fratris spiritum efflans super terram? quomodo potuit videre corpus mortuum super terram, et a terrifico
 25 spectaculo, quale numquam antea viderat, non /statim [fo. 23 perijt? ¹Nam nos post tot annorum numerum, quum quotidie morientes videmus, quamuis vulgari morte et sanguine nihil nobis iunctos viribus destituimur et si inimicus sit, inimicitiarum finis est, Quanto magis statim expirare debuisset animam cum
 30 videret fratrem qui paulo antea loquebatur, eadem matre natum/ eodem patre genitum/ eiusdem vtrique partu editum, deo singulari gratia acceptum, subito absque spiritu et operatione iacentem, et super terram palpitantem? At videamus post nepharium illud facinus, et nulla venia dignum, quanta
 35 iterum verborum humilitate, quantaque misericordia omnium deus vtitur, Et dixit deus Cain, Idipsum vel solum quante bonitatis fuerit, ut eum qui tanta commiserit, colloquio dignaretur, Medicus enim est, et clementissimus Pater, ac veluti medicus nihil non facit, vt graui morbo impliciti
 40 confirmentur, et sicut clementissimus Pater filios qui nobilita-

¹ The writing on fo. 23 shows much wider spaces between the lines than in the leaf before; and the same spacing continues to the end of the Sanctorale.

tem suam ignauia amisere, paterna indulgentia ad pristinam felicitatem reducere cupit, Proinde quia immense bonitatis est, iterum misericordiam suam ei, qui talia fuerat ausus ostendere vult, Dicit enim ei, Vbi est Abel frater tuus? Multa et
5 immensa dei patientia est/. Non enim interrogat, quasi ignoret, sed idipsum agit, quod et Patri eius fecerat, Nam quemadmodum cum se pre confusione nuditatis tegeret, rogabat, vbi es? non /ignorans, sed fiducie occasiones ei pre- [fo. 23b
bens, vt per confessionem peccati, delictum eis ablueretur, ita
10 hac interrogatione, Vbi est Abel frater tuus, Cainum quum tantum facinus admiserat, preparat vt ad peccati confessionem adduceretur, possetque veniam forte et misericordiam assequi. Verum ille iterum dirumpit vulnus et vlcus increescere facit et dicit, Haud scio, Num custos fratris mei sum ego, Cogita hic
15 obsecro conscientie accusationem quomodo seipsam reprehendat, Hoc enim natura decreuit, et oportet eos qui ex eodem utro nati sunt mutuo esse custodes, Quod si noluisti custos esse fratris, quare ergo eius interfector es factus? Cur fecisti hoc, tam magnum, tam terribile quo non est peccatum aliud
20 grauius? Vox sanguinis fratris tui clamat ad me de terra, Num homo sum (inquit) qui solam illam vocem audiam, que per linguam profertur? Deus sum, qui possum et per sanguinem audire clamantem/ Num (inquit) in alienum et hospitem iniquitatem hanc patrasti? In fratrem tuum, illum qui nulla
25 te iniuria affecerat, seuisti. Sed forte mea benevolentia hanc illi cedem perperit, et cum non posses mecum pugnare, in illum effudisti furorem tuum indomitum, Ea propter talem tibi penam infero, vt que in te fiunt, omnibus post hac sequuturis castigatio et admonitio sint, Et nunc quia hoc fecisti
30 /maledictus tu de terra, Maledictus (inquit) eris et terre [fo. 24 illi que apparuit] os suum, vt sanguinem fratris tui de manu tua exciperit/ Dein maledictionem interpretans manifestius dicit, Quando operaris terram, non adijciet, ut det tibi robor suum. Magna pene species, et graue indignationis pondus/ Laborem
35 quidem (inquit) sustinebis, et que tu facere potes omnia facies, et operaberis terram tali sanguine conquinatam, non senties autem aliquem fructum tam multorum laborum, sed inutilis erit omnis labor tuus quem feceris, Neque hic finis erit pene, sed et gemens et tremens eris super terram Quia
40 enim (inquit) abusus es robore corporis et membrorum viribus, propter hoc continuum hunc tremorem et motum tibi insero, vt non solum ipse habeas iugem admonitionem, et memoriam huius nephandi sceleris, sed ut omnes qui te vident, (viso te) quasi clara eis voce annuntiaretur discant,
45 ne talia audeant et pena tua alios doceat omnes, ne vltra tali sanguine terram incestent/.

TITUS

TITUS Pauli discipulus et cooperator in verbo per Pauli
 predicationem, ex gentilitate ad Christi fidem conuersus,
 adeo in suscepta religione et disciplina profecit, /vt [fo. 24^b
 5 Paulus in ea quam ad ipsum scripscit† epistola germanum
 filium et gnesion eum appellauerit, Videlicet etiam non
 germanos siue adulterinos aliquos esse sentiens, filius nempe
 qui semel suscepit gratiam, ac regeneratus sit, Sed profecto
 germanus non est qui a patris dignitate degenerat, Titus vero
 10 quoniam Pauli virtutibus adamussim respondebat, merito
 germanus filius ab eo est appellatus, Sermo quippe et
 sapientia et doctrina qua Christi Ecclesias instruebat, et
 virtutes relique quibus relucebat, eum proprium et plane
 gnesion Apostoli filium declarabant, a spuriorum consortio et
 15 moribus longe alienum, Hunc itaque ob eximias dotes quibus
 erat imbutus, Insule nobilissime (quam olim ob ciuitatum fre-
 quentiam. Hecatompolim, id est, centum ciuitatibus excultam
 cognominabant) Crete preficiebat, et illinc abiens Episcopum
 post se relinquebat, Ac preterea eundem multis in locis per
 20 Dalmatiam, Macedoniam/ Achaiam/ Asiam, sibi socium et
 coadiutorem in negotio evangelico adiungebat/ Neque enim
 profecto illi tantam insulam credidisset, neque tam multorum
 Episcoporum examen et iuditium permisisset, nec denique,
 25 quecumque deerant quanticumque pondoris† negotia perim-
 plenda comisisset, nisi illum /bene perspectum habuisset [fo. 25
 Hic vir quam fuerit Paulo carus et desideratus ex his Pauli
 verbis facile nobis appareat. Cum venissem (inquit) Troadem
 propter Evangelium Christi, et ostium mihi apertum esset
 in domino, non habui requiem spiritui meo, eo quod non
 30 invenirem Titum fratrem meum, sed valefaciens eis, profectus
 sum in Macedoniam. Et vt multa affectus erat Paulus
 mesticia ob Titi quem tantopere diligebat absentiam, ita ex
 illius aduentu quantum refocillatus fuerit, iterum ipsius Pauli
 verbis audietis, Cum venissem (inquit) in Macedoniam, nullam
 35 requiem habuit caro mea, sed omnem tribulacionem passi
 sumus, foris pugne, intus timores/. Sed qui consolatur humiles
 consolatus est nos deus in aduentu Titi. Et mox sequitur/
 In consolatione autem nostra abundantius magis gauisi
 sumus super gaudio Titi, quia reffectus est spiritus eius ab
 40 omnibus vobis. Et statim in illius prorumpens laudes, fidem
 eius ac sollicitudinem commendat dicens. Gratias ago deo
 meo qui dedit eandem sollicitudinem pro vobis in corde Titi
 quando exhortacionem quidem suscepit, sed cum solictior
 esset sua voluntate profectus est ad vos/ Atque alio loco

dicit, Nunquid per aliquem eorum quos misi ad vos circumueni
 vos? Rogavi Titum et misi cum illo fratrem, Nunquid Titus
 vos circumuenit? Nonne eodem spiritu ambulauimus?
 Nonne eijsdem vestigijs? Quibus verbis Titum (quod est
 5 egregij discipuli) se preceptorem in ipsis /vsque vestigijs [fo. 25b
 sectatum fuisse. Paulus ipse apertissime protestatur, Demum
 cum certamen bonum certasset, et opus Domini tam in Creta
 quam in alijs circumiacentibus insulis consummasset, in
 eadem quam Christo asseruerat et in qua pre ceteris domino
 10 fructificauerat, Insula Cretensi corpus suum deposuit: Anima
 autem sancta ad dominum creatorem et rede[m]ptorem suum
 conscendit, vbi et corona iusticie sibi reposita fruitur cum deo
 Patre filio et spiritu sancto, qui viuít et regnat in secula
 seculorum/

15

EPIPHANIA DOMINI.

CUM natus esset Jesus in Bethlehem ciuitate Jude, tempori-
 bus Herodis regis, Ecce Magi ab oriente accesserunt
 Hierosolima dicentes, vbi est ille qui natus est rex Judeorum,
 vidimus enim illius stellam in oriente, et accessimus vt
 20 adoremus eum/ Auditis autem his Herodes rex turbatus est
 et tota Hierosolimorum vrbs cum illo et co[n]uocatis omnibus
 pontificibus et scribis populi percontatus est eos vbi Christus
 nasceretur/ At illi dixerunt ei in Bethlehem Jude, sic enim
 scriptum /est per prophetam/ Et tu Bethlehem terra [fo. 26
 25 Juda, nequaquam minima es inter Principes Juda/ ex te enim
 mihi proditurus est dux, qui gubernaturus est populum meum
 Israel, Tum Herodes clam accersitis magis, accurate perque-
 siuit ab illis quo tempore stella apparuisset. Et iussis ire in
 Bethlehem dixit, profecti illuc accurate querite de puero, vbi
 30 vero inveneritis, renunciate mihi, vt et ego veniam et adorem
 illum, At illi audito rege profecti sunt, Et ecce stella quam
 viderant in oriente precedebat illos donec progressa staret
 supra locum in quo erat puer, Cum autem vidissent stellam
 gauisi sunt gaudio magno valde, Et ingressi domum invenerunt
 35 puerum cum maria matre eius, et prostrati adorauerunt illum,
 et Apertis thesauris suis obtulerunt illi munera, Aurum/ Thus/
 et Myrrham, et oraculo admoniti in somnis ne reuerterent[ur] se
 ad Herodem, per aliam viam reuersi sunt in regionem suam/.

De¹ Luciano lege eccle. hist. li. 8. ca. 14. et breuiarium
 40 Romanum./

¹ De . . . Romanum : *inserted*.

/HILARIUS

[fo. 26b]

HILLARIUS natione Gallus ex Regione Aquitania, Pictauis genitus, Clarus quidem genere sed fide tamen et sapientia clarior, Vxorem habens et filiam, quas ecclesiastice
5 regule tradidit informandas, propter ingentem eius doctrine ac san[c]titatis opinionem magno totius populi consensu licet invitus. Pictauorum Episcopus creatur. Quo munere sanctissime fungens, Arrianam heresim tunc temporis vigentem, doctissimis libris insectatus est., Quamobrem factione Saturnini
10 Arelatensis Episcopi Phrigiam relegatus duodecim aduersus Arrianos confecit libros. Porro ab exilio reuocatus cum publico Cesaris edicto omnes ab oriente Episcopi de fidei veritate in comune consulturi evocantur, ipse quoque astitus Seleutiam, quo concilium cogeatur, peruenit. Vbi eius
15 potissimum virtute atque doctrina, Heresis Arriana damnata est, Sed paulo post orientali ecclesia hereticorum scelere denuo perturbata Vrsatio et valente authoribus, qui eius presentis auctoritatem ferre non poterant. A Cesare iussus est in Galliam reuerti. Quo, reuersus vir eloquentissimus, et
20 contra Arrianos latini sermonis tuba, multas eiusdem prouincie Ciuitates Arriana peste infectas synodis subinde celebratis, ad veritatis lucem reduxit. porro vt sciamus quanta fuerit in infide christi fiducia ac constantia, quantoque /martirij [fo. 27 desiderio flagrauerit, quamque ardentem optauerit se sub
25 trucibus illis tyrannis vixisse, qui christianam fidem aperte et ex professo impugnabant, opere precium est audire quid ipse dicat. in libro contra Constantium. Vtinam inquit illud potius omnipotens deus et vniuersarum creator, sed vnus domini nostri Jesu Christi pater etati mee et tempori prestitisses vt
30 hoc confessionis mee in te atque in Vnigenitum tuum ministerium Neronianis decianis ve temporibus explessem. Nec ego per misericordiam domini et dei filij tui Jesu Christi, calens eculeum metuisssem qui dissectum Isaiam scissem, nec ignes timuisssem, inter quos Hebreos pueros cantasse meminisssem.
35 Nec crucem et fragmenta crurum meorum vitassem, postquam in paradysum translatus latronem recorderer, Nec profundum maris et pontici Estus absorbentem rheumam trepidassem, cum per Jonam et Paulum docuisssem fidelibus esse in mari vitam, Claruit Hilarius multis miraculis, quorum
40 illud inprimis refertur, Infantem sine baptismo mortuum, vite ac matri ab ipso fuisse restitutum. Post varia igitur certamina ob fidem suscepta sanctitate, ac doctrina, clarus. Valentiniano, et Valente regnantibus, Idibus Januarij mortuus Pictauis migravit ad Dominum./

Lege¹ breuiarium¹ Romanum.¹

/²De felice lege Augustinum Ambros[ium] porti- [fo. 27b
forium, Paulinum in fine Encomenij nuper translati²

[Rest of page blank.]

5

/TIMOTHEUS

[fo. 28

TIMOTHEUS ex re nomen habens, quasi dicas deo
preciosus, Primo discipulus et sectator Pauli, Postea
etiam in Apostolice functionis societatem ab eodem allectus,
ex impari matrimonio fuit procreatus/ Patrem quidem grecum,
10 id est Ethnicum habuit, qui filio nondum adulto mortuus,
magnam (ut credibile est oportunitatem properata morte
reliquit, vt talis filius esset qualis postea euasit, Nam mater
eo pacto sui iuris est facta, ut filium suo more et arbitrio
educaret. Erat autem ipsa natione Judea ac proinde filium in
15 sue gentis lege ac literis a teneris annis enutriuit, Nam quod
a puero sacras literas nouerit, Paulus diserte testatur, ab
infantia inquit sacras literas nosti, que te possunt eruditum
reddere ad salutem per fidem que est in christo Jesu, Patris
nomen non extat, sed matris atque etiam Avie nomina ab
20 Apostolo literis plusquam aureis et a re magis perhennibus
habemus consignata, Erant etenim ille Christiane ambe, et
tante probitatis pietatisque femine, vt illarum iam factis
functarum commemoracionem ipsum Timotheum Paulus
exhortandum, excitandumque duxerit his verbis, Vt gaudio
25 implear, vbi commonifactus fuero eius que est in te non
simulate fidei, que habitauit primum in Avia Loide, et matre
tua Eunice, certum autem scio /quod in te quoque/ [fo. 28b
Natus fuisse videtur circa Lystras ciuitatem Licaonię que est
Pamphilie pars, a mare† remotior introrsum ad septemtriones
30 vergens, Certe illiuc a Paulo cum eo ad visitandos fratres quos
antea ipse et Barnabas ibi domino acquisierant. secundo
venisset in ministerium et iterum societatem est assumptus,
testimonijs omnium fratrum, qui Lystras agebant, et Iconij,
Indolem Juuenis mire predicantium, Paulo commendatus,
35 Atque hunc sibi adiunctum Paulus circumcidit, non quod
crederet circumcisionem conferre salutem quam sola fides
afferebat, sed ne quid tumultus oriretur a Judeis, quorum in
illis regionibus erat magna multitudo, Maluit in Timotheo
admittere iacturam pellicule, que nec addita facit sanctiorem,
40 nec detracta peiorem, quam hac occasione Judeos quorum
pertinaciam nouerat, alieniores reddi ab Evangelio, Et
Timothei in hoc obsequiosus animus et obedientie plenus
eluxit qui ea etate circumcidi maluit, et in corpore suo quiduis

¹ *Inserted.*²—² De . . . translati : *inserted.*

pati, quam Paulo per inobedientiam displicere, aut ab eius
 abesse consortio/ Nec frustratus est iste aut fratrum qui eum
 comendarent Paulo, aut Pauli qui eum susceperat expecta-
 tionem, dignus quidem euasit tanto /preceptore [fo. 29
 5 discipulus, et omnes officij sui numeros egregie adimpleuit, id
 quod vel vnus ille Pauli locus abunde declarauerit Spero
 (inquit) in domino Jesu me Timotheum breui missurum vobis
 ut et ego leto sim animo cog[n]ito statu vestro, Neminem enim
 alium habeo equanimum qui germane res vestras curaturus sit
 10 Nam ceteri omnes que sua ipsorum sunt, querunt, non que
 Christi Jesu, Porro probationem eius nostis quod ut filius
 mecum veluti cum patre seruiert in Evangelium, hunc igitur
 spero me missurum mox vbi videro negotia mea, Magnificum
 profecto a magno Paulo testimonium, et ille in cuius laudem
 15 pronu[n]ciatum est valde honorificum Atque haud scio an
 vllum alium ex omnibus sectatoribus suis quos habuit plurimos,
 tam solide laudauerit. Nam quum ipse Philippenses adire
 per negotia non poterat Timotheum se dicit tanquam altrum†
 seipsum missurum/ Et tamen eundem sibi in suis negotijs
 20 tam necessarium ostendit, vt nec ipsum potuerit e vestigio
 dimittere/. Preterea¹
 illum id est equalis secum animi hominem appellat, Et quasi
 adhuc parum dixisset fidem eius in negotijs Evangelicis pure
 germaneque tractandis integram et incorruptam /ipsis [fo. 29b
 25 bene notam et certis experimentis cognitam affirmat,
 Denique quod ipsum ut filius patrem in evangelice
 predicationis et fidelis dispensacionis vestigijs per omnia
 sit sequutus, Quid potuit amplius ad illius laudem
 adijcere? Merito igitur huic sicuti et Tito Ecclesiarum
 30 quas ipse adire non potuit, curam delegauit. Et Episcopos/
 Presbiteros, Diaconos ordinandi ac reliqua omnia perspiciendi
 plene Apostolicam auctoritatem comisit, Hinc est quod illum
 in suis ad eum scriptis, de fu[n]ctione episcopali, et reliqua
 disciplina eccl[es]iastica tam diligenter instituit/ Corpore fuit
 35 imbecillo ac valitudinario, Atque ideo a Paulo preceptum
 accepit, ne amplius aquam meram potaret, sed eam vino
 temperaret propter stomachum, et crebras infirmitates/.
 Tradunt preterea Authores omnino graues, et idonei, eum
 fuisse Ephesiorum Episcopum a Paulo ordinatum, et post
 40 varios pro Christi nomine grauiter exhaustos labores, tandem
 martyrio coronatum, Postque multorum annorum curricula,
 reliquias eius a Constantino imperatore christianissimo Con-
 stantinopolim traductas, Atque apud easdem crebra et
 insign[i]a miracula fuisse edita/.

¹ Here a blank space of half a line.

/BABILAS.

[fo. 30]

GENTI cuidam que cum Decio Imperatore diuturnum
 bellum gesserat, visum est bello finem imponere, non
 vltra mutuis sese vulneribus excindere, Itaque decreuit bonum
 5 hoc concilium stabili lege et securis confirmari terminis, Con-
 fectis autem codicellis, datoque ac recepto vicissim iuramento
 in maiorem securitatem, Rex filium suum ob[s]idem dedit vt
 ipse quidem arbitrabatur amicis, sed ut excitus docuit multo
 crudelissime bestie, Nam Imperator simul ac legis amicitie et
 10 federis vna cum obside puero accepit, omnia simul conculcauit
 et euertit iuramenta, federa, pudorem erga homines, pietatem
 erga deum, misericordiam erga etatis teneritudinem, neque
 demulcebat bestiam pueri etas, neque terrebat tantam incesta-
 tionem subsecutura vltio, neque mouebat verba patris filium
 15 oppignaratorantis,† sed omnibus ex animo reiectis homicidium
 illud quo non alius scelestius perpetravit, Quis enim cogitans
 funestum illum armari, gladium exercere, tenuem pueri cutem
 apprehendere aduersus obsidem, eadem, qua antea susceperat,
 dextra vibrare gladium, ediuerso, autem videns adölescentem
 20 formidare, tremere, eiulare et patrem invocare, dicendo ipsum
 authorem fuisse, et imputare cedem non ei qui gladium in
 guttur mergebat, sed patri qui genuerat, Insuper videns/ quod
 effugere, et seipsum iuuare /nequit, et quod vulnus [fo. 30b
 accipit sanguineisque riuis pauimentum et terram spergit
 25 atque tingit Quis inquam hec considerans non obstupescat ad
 tanti facinoris audatiam? Curabat ouile per id tempus quo
 crudele et mirabile hoc facinus perpetratum, vir quidam
 magnus et admirabilis, siquidem virum ipsum vocare phas est,
 Babilas illi nomen erat, Ipse enim non Regem vnus gentis,
 30 sed dominantem maxime totius orbis parti, atque illum ipsum
 ex omni parte tam ob imperij magnitudinem, quam ob morum
 crudelitatem et seuitiam terribilem ab ecclesia eiecit, prospi-
 ciens ne eius contagione reliquus grex inficiatur, Et hec quidem
 faciens opere declarabat solum seruum esse qui peccatum
 35 facit, etiam si mille coronas in capite gerat omnibusque super
 terram hominibus imperare videatur, Imperatoribus autem
 omnibus superiorem eum, qui nullius sibi mali conscius est,
 Itaque imperantem mox ut templum ingressus est is, qui sub
 imperio erat, corripuit, et presidentem omnibus, subditus, ut
 40 Judex sua condemnauit sententia, Ceterum eger abiecto a
 vulnere amplaustro cum multa indignatione, peritia medici
 offensus est, et quasi non sufficeret homicidium, et impudens
 in templum dei ingressus, adiecit homicidium homicidio,
 Primum enim Puerum perdidit, dein a puercidio impius

et /contumeliosus in templum irrupit vinctumque [fo. 31
ferro sanctum coniecit in carcerem, Iniectus autem in carcerem
beatus, gaudebat quidem de vinculis, dolebat autem de
interitu regis qui se vinxerat, Ceterum sanctus e carcere
5 eductus gloriose martyrio vitam finiuit, et celum quidem
ipse ingressus est, Non minus autem preclara sunt Babile post
mortem gesta, quam aliorum martyrum. Nam cum Julianus
Daphnis in suburbano Antiochie iuxta fontem Castalium
litaret Appollini, ac de parthici belli victoria peteret responsa,
10 et nulla ex his que querebat responsa susciperet, causasque
silentij percontaretur a sacerdotibus Domonis† (aiunt) Babyle
martyris sepulchrum prope assistere, et ideo responsa non
reddi. Tum ille venire Galileos (hoc enim nomine Christianos
appellare solitus erat) et auferre sepulchrum martyris iubet,
15 Igitur ecclesia vniuersa conueniens, matres et viri, virgines/
Juuinesque immensa exultacione dicentes, Confundantur
omnes qui adorant sculptilia, et qui confidunt in simulacris
suis, Hoc quidem pacto fallax demon martyris gloriam auxit,
suum vero mendatium clarius detexit, fulmen namque celitus
20 missum omne templum accendit et ipsum Pithij Appollinis
simulacrum redegit in puluerem/.

/CONUERSIO PAULI.

[fo. 31b

CONUERSUS est hodie Paulus, imo Saulus conuersus,
versus est in Paulum, Conuersus Paulus conuersionis
25 minister factus est vniuerso mundo, Conversionis autem illius
modum in Apostolicis actis describit Lucas his verbis Saulus
autem adhuc spirans minas ac cedem aduersus discipulos
domini, accessit ad principem sacerdotum, et pecijt ab eo
epistolas quas perferret Damascum ad synagogas vt si quos
30 inuenisset eius vie, seu viros seu mulieres vinctos duceret
Hierosolimam. Et cum iter faceret contigit ut appropinqua-
ret Damasco, Et subito circumfulgurauit eum lux de celo,
collapsusque in terram, audiuit vocem, dicentem Saul. Saul.
quid me persequeris? Dixit autem Quis es Domine? Domi-
35 nus autem dixit, Ego sum Jesus quem tu p[er]sequeris,
Durum est tibi contra stimulos calcitrare. Is tremens ac
stupens dixit, Domine quid me vis facere? Et Dominus ad
eum, Surge et ingredere ciuitatem et dicetur tibi quid te
oporteat facere. Viri autem illi, qui erant ei comites itineris,
40 stabant attoniti, audientes quidem vocem, neminem
/tamen videntes, Surrexit autem Saulus e terra aper- [fo. 32
tisque oculis neminem videbat, sed manu ducentes illum,
introduxerunt Damascum. Et erat tribus diebus non videns,

ac non comedit neque bibit/ Erat autem quidem discipulus
 Damasci nomine Anæneas, et dixit ad illum per visum
 Dominus/ Anania, Et ille ait, Ecce ego Domine, Et Dominus
 ad eum/ Surge et vade in vicum qui vocatur rectus, et quere
 5 in domo Jude Saulum nomine Tarsensem, Ecce enim orat,
 Et vidit per visum virum Ananiam nomine introeuntem et
 imponentem sibi manum vt visum reciperet, Respondit autem
 Ananias, Domine audiui ex multis de viro hoc, quanta mala
 fecerit sanctis tuis Hierosolyme, Et hoc loco habet potestatem
 10 a principibus sacerdotum vinci[e]ndi omnes qui invocant
 nomen tuum, Dixit autem ad eum Dominus, Vade quoniam
 organum electum est mihi iste, ut portet nomen meum coram
 gentibus et regibus ac filiis Israel, Ego enim ostendam illi
 quanta oporteat eum pro nomine meo pati/ Et abiit Ananias,
 15 et intro[i]uit in domum, et imponens ei manus, dixit. Saul
 frater, Dominus misit me qui apparuit tibi in via qua veniebas,
 vt visum recipias /et implearis spiritu sancto, Et con- [fo. 32b
 festim deciderunt ab oculis eius tanquam squame et visum
 recepit, et surgens baptizatus est, Cumque cepisset cibum,
 20 corroboratus est/ fuit autem Saulus cum discipulis qui erant
 Damasci per dies aliquot, Et continuo in sinagogis predica-
 bat Christum quod is esset filius dei, Stupebant autem om[n]es
 qui eum audiebant ac dicebant, Nonne hic est qui expug-
 nabat Hierosolymis eos qui invocabant nomen istud? Et
 25 huc ad hoc venit, vt vinctos duceret ad principes sacerdotum?
 Saulus autem multo magis invalescebat, et confundebat
 Judeos qui habitabant Damasci affirmans quod is esset
 Christus/.

Jam audistis charissimi admirandam diui Pauli con-
 30 uersionem, cuius ideo memoriam hodie celebrat ecclesia, vt
 inde peccator spem venie concipiat, et prouocetur ad peni-
 tentiam, et qui iam penitet Pauli exemplo, perfecte conuer-
 sionis accipiat formam, Quis desperet vltra pro magnitudine
 cuiuslibet criminis, quandoquidem Saulum audiat adhuc
 35 spirantem minarum et cedis in discipulos domini, subito
 factum vas electionis? Quis dicat iniquitatis pondere pressus
 assurgere iam /ad studia meliora non valeo, quando in [fo. 33
 ipso itinere quo sanguinem sitiens christianum/ dirum toto
 pectore virus efflabat persecutor crudelissimus/ in fidelissi-
 40 mum repente mutatus est predicatorem? Magnifice siquidem
 in hac vna conuersione et misericordie magnitudo/ et efficacia
 gratie commendatur, Et vox facta est Saule/ Saule/ quid me
 persequeris? Vere deprehensus est Saulus, non dissimulandi
 locus, non est facultas vlla negandi, In manibus sunt epistole
 45 crudelissime legationis, authoritatis execrande, potestatis
 inique, Quid me persequeris inquit? Annon persequitur

Christum qui Christi membra trucidabat in terris? Et ille, Quis es Domine? Ignotum enim persequabatur, et ideo blasphemus fuit, sed non in spiritum sanctum, quia ignorans fecit in incredulitate. Non in spiritum sanctum blasphemans, 5 ideo consequ[u]tus est misericordiam, Quis es Domine? Et Dominus ad eum. Ego sum Jesus Nazarenus, quem tu persequeris, Ego sum saluator quem tu persequendo peris, Ego sum de quo tu in lege tua legis predictum quod nescis impletum, quia Nazarenus vocabitur/ Et ille, Domine quid 10 me vis facere? Hec plane fratres perfecte conuersionis est forma/ Paratum (inquit) /cor meum deus, Paratum [fo. 33^b cor meum, Paratus sum et non sum turbatus vt custodiam mandata tua, Domine quid me vis facere? O verbum breue, sed plenum sed viuum, sed efficax, sed dignum omni accep- 15 tione Quam pauci inveniuntur in hac perfecte obedientie forma cum omnes tum invenire debeant qui suam ita abiecerint voluntatem, ut non quid ipsi, sed quid Dominus velit omni hora requirant dicentes sine intermissione, Domine quid me vis facere Hanc fratres charissimi Pauli conuersionem 20 ex animo imitemur, que hodie in Ecclesia ideo celebratur non ut nos hoc die ad supersticionem abuteremur, quasi ex eo diuinare possit qualis sequentis anni conditio et status sit futurus, quodque si ventosus fuerit, bella protendat, si nebulosus pestilentiam et pecorum luem/ si pluuiosus aut 25 niuosus, rerum charitatem, Non inquam ut huiusmodi vana obseruaremus, sed ut absolute conuersionis ad deum exemplar, hoc ob oculos, animosque habentes, neque desperemus quantumcumque hactenus peccauerimus, videntes quantus persecutor, quantam gratiam fuerit assecutus, neque in 30 peccatis amplius hereamus, sed Christi vocationem (sicut et ille fecit) e vestigio gnauiter et prompte sequamur/.

/ANANIAS.

[fo. 34

HERI fratres charissimi magnam illam multumque mirabilem magni Pauli conuersionem celebrauimus, In 35 qua quum obiter sancti ac deo grati Ananie mentio fieret, non incongrue a Patribus est ordinatum, vt et illius hodie solempnis in ecclesia commemoratio haberetur, Dignum siquidem est et iustum, vt eius memoria per omnes gentes perpetuo celebretur, per cuius ministerium et man[u]um impositionem (Domino 40 ipso assignante et iubente) inclytus ille gentium Apostolus consecratus et quodammodo inauguratus fuerit/ Audistis igitur fratres et intelligistis ex histerna lectione quomodo Paulus, non amplius spirans minas nec carceres et cedem

crepans, sed sub potente dei manu humiliatus humique tam animo quam corpore prostratus dixerit, Domine quid me vis facere, responsum est vti surgeret et ciuitatem ingrederetur, Et dicetur (inquit) tibi quid me^t oportet facere, Potuerat
5 quidem deus qui omnia potest Paulum, quecumque restabant docenda in via docuisse, idque in momento temporis aut in ictu oculi absque vllius hominis adminiculo, Sed gaudet hominibus operum suorum ministris et tanquam organis vti/
Quis /autem fuerit homo ille cuius ministerio in hoc [fo. 34^b
10 officio vsus est deus, historia mox ostendit/ Erat (inquit Lucas) quidam discipulus Damasci nomine Ananias, Discipuli nomen noui testamenti scripturis non semper significat tyronem, sed novitium quique in fidei rudimentis non dum plene sit instructus/ Tales quidem katecumini sepius et magis proprie
15 quia^t discipuli vocantur, Sed professionis erat nomen, et sic vocabantur quotquot evangelicam doctrinam recipissent. Tanta erat hominum in priuatiua^t ecclesia modestia, vt quantumuis magni prophete ac doctoris aut etiam Apostoli, discipulorum nomine appellari non aspernarentur/ Ananias
20 igitur discipulus id est, christianus erat, Et dixit ad illum per visum dominus, Anania, Et ille ait, ecce ego domine/ Hic rem et verbi altius intuenti facile appareat Ananiam hunc deo intimum ac tanquam familiarem aliquem amicum cum illo verba miscere solitum, Sicut Abrahamum, Moysen/ Samuelem
25 veteris instrumenti scriptura fecisse testatur, Nam alioqui quomodo non ad vocem compellantis exterritus clamasset sicut et paulus paulo antea fecerat, Quis tu es Domine At Ananias visionibus /et diuinis oraculis iam pridem [fo. 35 (ut videtur) assuefactus vocem illico Domini sui agnouit, Et
30 animum vere christianum atque ad omnia iussa exequenda promptum ostendens, respondit. Ecce ego Domine, Et Dominus ad eum, Surge et vade in Vicum qui vocatur rectus et quere in domo Jude Saulum nomine Tarsensem, Ecce enim orat et cetera/ Ananias autem vbi nomen pauli inaudierat
35 (cuius tyrannica in christianos seuitia ipsi non ignota erat) admiratione tam subite conuersionis correptus, exclamauit dicens, Domine audiui ex multis de viro hoc quanta mala fecerit sanctis tuis Hierosolime, Et hoc loco habet potestatem a principibus sacerdotum vinc[i]endi omnes, qui invocant
40 nomen tuum, Dixit ad eum Dominus, Vade quoniam organum electum est mihi iste et cetera. Ananias autem precepto Domini sui obtemperauit, et persecutorem illum quantumcunque seuum, nihil conctatus, nihil tergiuersatus confidenter adiuit, Sed sicuti dominus qui nec fallere nec falli potest
45 predixerat eum iam orantem et mirabiliter conuersum, inuenit/ Et imponens illi manus, dixit, Saul frater, Dominus

misit me, qui apparuit tibi in via qua veniebas vt visum recipias, et implearis spiritu sancto/ O. virum /deo [fo. 35b dilectum qui tanto ministerio adhiberi meruit vt per eius manuum impositionem Paulus spiritu sancto impleretur, Et
 5 talis quidem apud deum Ananias atque in tanta gratia fuit, porro qualis apud homines fuerit ipse Paulus alibi apud eundem Lucam, abunde declarat, Cum virum pium secundum legem, dicens, quodque testimonium sue probitatis et innocentie ab omnibus Damasci cohabitantibus Judeis habuerit
 10 Huius igitur. O fratres charissimi pietatem/ simplicitatem et vite puritatem/ atque innocentiam, imitemur, sine quibus haud dubie virtutibus ille tam graciosus apud deum esse nequaquam potuerat, Huius etiam exemplo studeamus cum ominibus† ita conuersari vti ab illis bene agendo, beneque
 15 merendo quoad fieri potest bonum de nobis testimonium eliciamus Vt tandem vita functi, et a deo premia condigna referamus, et apud homines honestam de nobis opinionem relinquamus/.

/CHRYSOSTOMUS.

[fo. 36

20 JOHANNES Chrisostomus Patria Anthiocenus, Patrem habuit Fecundum†, Matrem Anthusam vtrimque nobilem, lautaque fortuna/ Puer audiuit sophistam rethoricen prelegentem, Philosophie doctorem habuit Andragathium, vt teneris statim annis eloquentiam cum sapientia coniungeret,
 25 Grandior studiorum suorum sodali vsus est Basilio illo magno, quod et ipse testatur in libris quos scripsit de sacerdotio. Destinatus erat Iuuenis causis forensibus agendis, Verum ille perpendens hoc genus vite non solum esse turbulentum, sed et multis obnoxium esse molestijs ad pietatis professionem
 30 se contulit, Evagij† exemplo potissimum prouocatus, qui et ipse post prophanas literas quietum ac solitarium viuendi genus elegit, Jhoannes vero et suo suasu ad idem vite institum† traxit/ Theodorum ac Maximum, quos apud libanum habuerat condiscipulos, Mox igitur Chrisostomus
 35 posito mundi fastu, vestitu incessu perpetuoque vite tenore, animi propositum ostendit, Assiduus erat sacris Literis evoluendis, e quibus vera sapientia petenda est, in sacris literis discendis cum Theodoro ac Maximo, preceptoribus vsus est. Diodoro ac Carterio, /qui tunc sacris mon- [fo. 36b
 40 asterijs presidebant, a Zenone Episcopo Anthioceno lector illius ecclesie ordinatus est, in quo constitutus officio, Tirocinij sui egregium spectamen dedit, edito aduersus Judeos libro vt eloquentissimo ita et grauissimo facileque declarauit quantus

olim in ecclesia dei futurus esset episcopus/ Paulo post a
Miletio Diaconus constituitur in quo gradu scripsit doctum
ac eloquentem illum librum de sacerdotio, Postea ab Evagrio
ad presbiteri dignitatem evectus est, quam ita pie ac sancte
5 gessit vt Evagrio defuncto, Constantinopolim per Archadium
Cesarem sit accinctus, coactusque est illius ecclesie gubernacula suscipere, Difficilem sane prouintiam multis nominibus
ob Thracie gentis barbariem, ob ciuitatem opibus luxuque
diffluentem, ob plebem Arrianorum, et origenistarum†
10 dogmatibus infectam, Jam quanta vigilantia ac diligentia
docuerat, quantoque studio aduersus hereticos pugnat,
quantumuis potentes ac principum auxilio florentes, declarant
scripta, testatur et inter cetera quod cum Gaina gessit, is
genere celta, Ingenio barbarus ac ferox, religione Arrianus,
15 imperij assectator, Magister militum fuit apud Cesarem,
eratque tante potentie vt Cesari esset formidabilis, Hic ergo
petijt a Cesare dari sibi ac suis /Constantinopoli [fo. 37
Ecclesiam, Imperator pollicitus plurima de ea re convenit
Joannem Chrisostomum, qui statim respondet, noli. O. Cesar
20 sanctum dare canibus, sed accersire iube Gainam ac tacitus
audies quid dicturus suum, accersitus Gainas petijt ecclesiam
sibi dari/ cui Chrisostomus, vbi tibi patet orandi locus, at ille,
Ego alterius sum religionis nempe Arrianus, peto mihi et
meis peculiare templum, Nec id Cesar denegare iusti† petenti
25 potes, qui tot pro tuo imperio sustineo labores, Cui forti
animo ac libera lingua respondet Johannes, Premia que
cepisti tuis longe maiora sunt meritis, confer pridem qui
fueris, et qui nunc sis, confer cum pristina inopia, opes quas
iam possides/ et cum pristinis vestibus, vestes quibus iam
30 vtaris, obmutuit Gainas ac iracundus discessit, Postea popula-
bundus omnia deuastans per Thratiam discurrit, trepidant
omnes/ Agitur de legato mittendo Gaine, qui hominem
furentem placet, designatur Joannes, is nec contentionis
memor, nec hominis feritatem reueritus, profectus est, quem
35 cum ad se venire intelligit Gainas Episcopi admiratus
fortitudinem nihil periculi pro pietate recusantis, occurrit longo
itinere, Joannis dexteram suis admonet oculis, /filios- [fo. 37b
que suos huius sacra Gaina osculari iubet, Tantum valuit
apud barbarum Christiani Episcopi admiracio, hic et si rara
40 doctrina magnaue vite sanctimonia episcopus erat, quique ad
exemplum Pauli suis evangelij gratuitum egit preconem,
Insidijs tamen vsque ad necem sepius petitus est, interque
insidiatores repertus est Elpidij presbiteri seruus, vnus
insidiantium vitam seruauit, Odio tandem Augustæ evdoxe
45 Arriane calumpnijs Theophili ac Epiphanijs Alexandrie ac
[blank space]. episcoporum conspirationeque clericorum suorum

quorum mores impuros ac vitia ferre non poterat, bis ab ecclesia sua pulsus, tertio in exilium detruditur, ad Cucuson ignobile Armenie oppidum inde Pityntem vbi ponti ac imperij Romani fines fuere mortuus est. Comanis et sepultus decimo
 5 quarto Septembris Consulatu honorij septimo et Theodarij terci/. Huius damnatoribus occidentales episcopi communicare noluerunt donec magnus ille orbis doctor inter episcopos Constantinopolitane ecclesie scriberetur, quod et factum est, Corpus eius in Camonis† sepultum/ 35^{to}/ post depositionem anno
 10 Constantinopolim iubente Cesare refertur multo cum honore ecclesia beatorum Apostolorum reconditur/ Quod actum est. xvj Consulatu Honorij, Theodotij xvij die mensis Januarij/.

[FEBRUARIUS]

/IGNATIUS.

[fo. 38

IGNATIUS Antiochine Ecclesie, tercius a Petro Apostolo
 15 I episcopus commouente persecutionem traiano propter Christi testimonium damnatus ad bestias Romam vinctus mittitur. Cumque per Asiam sub custodia nauigaret, singulas quasque degrediens ciuitates, ecclesie populos evangelicis cohortacionibus edocebat, remotiores etiam epistolis erudiens,
 20 In quarum vna, quam ad Polycarpum scripsit, comendat illi Antiochensem ecclesiam, in qua super persona Christi ponit testimonium dicens. Ego vero et post resurrectionem in carne eum vidi, et credo quia sit, Et quando venit ad petrum et ad eos qui cum petro erant, dixit eis, Ecce palpate me, et
 25 videte, quia non sum demonium incorporeum, et statim tetigerunt eum et crediderunt, Dignum autem videtur, quia tanti viri fecimus mentionem, et de epistola eius quam ad Romanos scribit pauca ponere. In ea enim deprecatur romanos, ne se tanquam supplicijs suis parcentes velint spe
 30 priuare martyrij, et his post aliquanta vtitur verbis/ De syria (inquit) vsque ad Romam, pugno /ad bestias in mari [fo. 38b et in terra nocte dieque ligatus cum decem leopardis, hoc est militibus qui me custodiunt, quibus et cum benefeceris pecores fiunt, Iniquitas autem eorum, mea doctrina est, sed non idcirco
 35 iustificatus sum, vtinam fruar bestijs, qui mihi sunt preparate,¹ Quando venient? quando emittentur? quando eis frui licebit carnibus meis? quas et oro mihi veloces esse ad interitum, et ad supplicia, et allici ad comedendum me, ne sicut aliorum martyrum, non audeant corpus attingere, Quod si venire
 40 noluerint, ego vim faciam vt devorer, Ignosce et mihi filioli, quid mihi prosit ego scio. Num incipio Christi esse discipulus,

¹ *Altered to or from preparati.*

nihil de his que videntur desiderans, et Jesum christum
 inueniam/ Ignis/ crux/ bestie/ confractio ossium/ membrorum
 diuisio, et totius corporis contritio, et tota tormenta diaboli in
 me veniant tantum ut christo fruam. Cumque iam damnatus
 5 esset, ad bestias, ardore paciendi, cum rugientes audieret
 Leones, ait, frumentum christi sum, dentibus bestiarum molar
 vt panis mundus inueniar/ Passus est anno . Traianof
 vndecimo/.

*FEBRUARIUS*¹ / *PURIFICATIO BEATE MARIE* [fo. 39]
VIRGINIS

10

POSTEAQUAM completi fuissent dies purgationis eorum
 secundum legem Mosi, adduxerunt eum Hierosolima, ut
 sisterent eum domino, sicut scriptum est in lege domini,
 Omne masculinum adapariens vuluam, sanctum domino
 15 vocabitur, et ut darent hostiam secundum quod dictum est in
 lege domini/ Par turturum aut duos pullos columbarum, Et
 ecce homo erat Hierosolimis cui nomen Simeon, et homo ille
 iustus ac pius expectans consolacionem Israel, et spiritus
 sanctus erat super eum, Et responsum acceperat a spiritu
 20 sancto, non visurum se mortem nisi prius videret Christum
 domini, Et venit per spiritum in templum, Et cum in-
 ducerent puerum Jesum, Parentes ut facerent secundum
 consuetudinem legis pro eo, ipse quoque accepit eum in vlnas
 suas, et laudauit dominum, ac dixit. Nunc dimittis seruum
 25 tuum domine secundum verbum tuum in pace, Quia viderunt
 oculi mei salutare tuum, quod parasti ante faciem omnium
 populorum, Lumen ad reuelacionem gentium, et gloriam plebis
 tue Israel/ Et erant pater eius et mater eius mirantes super
 his que /dicebantur de illo. Et benedixit illis Symeon [fo. 39b
 30 et dixit ad Mariam matrem eius. Ecce positus est hic in
 ruinam, et in resurrectionem multorum in Israel, et in signum
 cui contradicitur Quoniam et tuam ipsius animam penetrabit
 gladius vt retegantur ex multis cordibus cogitaciones. Et
 erat Anna prophitissa filia phanuel de tribu Aser, hec proces-
 35 serat in multam etatem, Et vixerat cum viro annis septem
 a virginitate sua, Et [hec] vidua ferme annorum octoginta
 quatuor, que non discedebat a templo ieiunijs et precationibus
 seruiens nocte ac die/ Et hec eadem hora superueniens
 vicissim confitebatur domino et loquebatur de illo omnibus
 40 qui expectabant redemptionem Hierosolimis, Et ut perficerunt
 omnia secundum legem domini, reuersi sunt in Galileam in
 Ciuitatem suam Nazareth/.

¹ *Struck out by two black lines.*

PHILEAS ET PHILOROMUS

A PUD Thebaida vero omnium narrationem superat agitata
in Christianos crudelitas pro vngulis testas / fictilium [fo. 40
vasorum adhibebant tortores quibus omne corpus eo usque
5 lacerabant, donec totam carnis eraderent cutem, Alios sicubi
vicine sibi due arbores inveniabantur vi quadam ab vtraque
inflexis contra seinvicem armist†/ eisque singulis singulos pedes
martyris obligantes, subito ramos/ quos vi inflexerant relaxa-
bant. Qui cum ad situm suum naturali impetu referrentur,
10 discerptis despicatisque visceribus/ avulsa secum rapiebant
membra. Et hoc non paucis aliquibus diebus/ aut paruo
tempore sed per annos aliquot quotidie, quando minimum
decem interdum autem et centum in vna die viri vel mulieres,
sed et paruuli supradictis penarum generibus trucidantur/
15 Cumque per idem tempus diuus Eusebius illac iter ageret/
oculis suis inspexit, vt sedenti pro tribunalibus seuissimo
presidi offerentur innumeri fidelium populi, quos ille singulos
per ordinem confessos se christianos, capite plecti iubebat,
Cumque hij certatim se et sponte gladio subijcerent confessione
20 premissa, ille inhumanus et crudelis, nec multitudinis contem-
placione/ nec virtutis eorum magnanimitate permotus, duci
nihilominus omnes et cedi capite iubet./ Egređiuntur cun[c]ti
pariter ad contiguum /menibus campum, non carnificum [fo. 40b
nexibus tracti, sed fidei vinculis conligati, Nemo defuit, cum
25 nemo eos seruavit/ sponte omnes/ imo et alter alterum
preuenientes ceruices cedentibus obiectabant, defecerunt car-
nificum manus, et succedentes sibi invicem fatigati sunt,
Hebetata est acies gladij/ fessi residebant carnifices/ vires
resumebant, animos reparabant, mutabant gladios dies quoque
30 ipse non sufficebat ad penam Nullus tamen ex om[n]ibus
ne paruulus quidem infans deterreri potuit a morte/ Sed hoc
solum singuli pauescebant/ ne forte dum properum sol vrgens
clauderet diem, seperatus a consortio martyrum remaneret/
Sic confidentia fidei, constanter et fortiter cum letitia et
35 exultacione mortem presentem velut eterne vite principia
rapiebant. Denique dum peiores quique ingularentur, relique
non desidia aut tempore animos indulgebant, sed psallentes et
hymnos deo canentes, locum quisque sui martyrij expectabant,
vt hec agentes/ etiam extremos spiritus in dei laudibus
40 exhalarent/ O. vere mirabilis et omni veneratione dignus,
grex ille beatorum/ turma virorum fortium/ corona splendoris
christi, Hanc /sane coronam preciosior omnium lapis et [fo. 41
gemma nobilior adhonorabat, Hanc turmam preibat ductor
illustrior, hunc gregem pastor nobilior decorabat/ Phileas

huic nomen est, qui erat Episcopus vrbis illius, que appellatur
 Thmuïs, Hic nobilitatem primi generis secundum animi
 virtutem de celestibus trahebat, de terrenis vero, quantum ad
 seculum pertinet primis in Romana republica fuerat honoribus
 5 functus/ eruditione quoque liberalium literarum/ et omnibus
 que ad animi virtutem pertinent/exercitijs† apprime eruditus/
 nouissimam hanc que prior est omnium secundum deum
 philosophiam ita suscepit, vt omnes qui precesserant ante
 iret/ Cumque plurimos propinquos et consanguineos nobiles
 10 viros in eadem vrbe haberet/ frequenter ad presidem ducebatur/
 eiusque monitis acquiescere, tot et tantis propinquis exoranti-
 bus, respectum habere vxoris et contemplacionem suadebatur
 accipere liberorum/ neque in cepta presumptione persistere,
 Ille vero velut si saxo immobili vnda allideretur, garrentium
 15 dicta respuere/ animum ad celum tendere, deum in oculis
 habere/ Parentes et propinquos sanctos Martyres et Apostolos
 ducere/ Aderat tunc quidam vir agens turmam militum
 Romanorum /Philoromus nomine. Qui cum videret [fo. 41b
 Phileam circumdatum lachrimis propinquorum et presidis
 20 calliditate fatigari nec tamen flecti aut infringi vllatinus posse
 exclamabat. Quid inaniter et superfluo constantiam viri
 tentatis? Quid enim qui fidem deo seruat, infidelem vultis
 efficere? Quid enim cogitis negare deum, vt hominibus
 acquiescat? Non videtis quod aures eius verba vestra non
 25 audiuit,† quod oculi eius vestras lacrimas non vident,
 Quomodo potest terrenis lachrimis flecti, cuius oculi celistem†
 gloriam aspiciunt et contuentur Post hec dicta, cun[c]torum ira
 in Philoromum versa vnam eandemque cum Philea subire
 sententiam poscunt/ Quibus libenter annuens Iudex, vtrumque
 30 plecti capite iubet/.

BENIAMIN.

GORORANES filius Isdigerdis Regis persarum post patris
 mortem cum imperio etiam contra Christianam pietatem
 bella suscepit/ Quas enim tormentorum species et suppliciorum
 35 adinventiones /pijs intulerit, non est facile nunc narrare, [fo. 42
 Aliorum namque manus excoriauerunt/ Aliorum dorsa/ aliorum
 capita a fronte inchoantes vsque ad ceruices nuda cute
 reliquerunt, Alios sectis per medium calamis, nudos operientes,
 et ipsas sectiones calamorum carnibus aptantes a capite vsque
 40 ad pedes funibus stringentes/ Postea calamos ex eorum
 membris violenter trahebant vt acute sectiones calamorum cum
 traherentur eorum carnes secarent, et tormentum amarissimi
 doloris inferrent, Deinde fodientes lacus, et eos vndique

obturantes soricum maiorum greges in eos miserunt eisque
 pabulum Athletas dederunt impie ligantes manus eorum et
 pedes ne possent a se bestias remouere, Sed et alia tormenta
 seuiora valde exercuerunt habentes doctorem veritatis inimicum,
 5 sed [non] animo potuerunt athletarum devincere fortitudinem
 Sponte namque curebant, vt occasione huius mortis incorrupti-
 bilis vite dona perciperent/ Inter hos Benjamin etiam diaconus
 comprehensus clauditur in carcere/. Cumque duo transissent
 anni, superuenit legatus Romanorum pro alijs causis acturis†,
 10 Et cum hec cognouisset postulauit a rege ut dimitteretur
 diaconus/ Porro Rex iussit ut promitteret Benjamin quod nulli
 magorum /doctrinam Christianam predicaret, et di- [fo. 42b
 mitteretur exire, Tu[m] legatus quidem custodire Benjamin que
 rex preceperat compromisit, Benjamin audiens monita legati,
 15 Impossibile est (inquit) non me impartiri lumen alijs, quod
 ipse percepi, Quanto enim supplicio dignus sit qui talentum
 absconderit sacra evangeliorum testatur historia, Sed Rex
 horum tum nihil cognoscens iussit eum absolui a vinculis, At
 ille predicare nullatinus cessabat, et capiens eos qui ignorantie
 20 caligine tenebantur, intelligibili luci iugiter offerebat Cumque
 transisset annus Regi gesta illius nunciantur. Tum deductum
 ad se negare iussit, quem adorabat deum verum, Ille quesiiuit
 a rege dicens. Quo dignus honore est, qui suum derelinquens
 regnum, invadere studuerit alienum? Cumque dixisset rex,
 25 morte vltimoque supplicio, Sapientissimus vir ille respondet,
 Quid ergo non iuste paciatur homo qui factorem mundique
 creatorem, nutritorem ac saluatorem desirens, vnum
 conseruorum suorum deificare voluerit, et debitum illi cultum
 isti magis obtulerit[?] His sermonibus rex accensus, viginti
 30 calamos acui, et totidem vnguibus digitorum eius¹ man[u]m
 atque pedum precepit infigi, Cumque hoc supplicium ab eo
 derideri /conspiceret, Alium rursus calamum acutum in [fo. 43
 eius femur vnde humana origo descendit, iussit inmitti,
 Cumque crebro eijceretur et rursus induceretur ineffabiles ei
 35 dolores excitabat/ Post hoc vero supplicium impius atque
 ferox virgam grandem spinis vndique plenam, per eius meatum
 iussit induci, et hoc modo spiritum fortissimus decertator
 emisit, Sed et talia multa ab illis impijs sunt tentata, Nec
 tamen mirandum quod illorum ferocitatem et impietatem
 40 longanimiter, Deus omnium paciatur, quando ante imperium
 maximi Constantini, quicumque fuerunt Romanorum
 Imperatores† contra veritatis ministros vehementer insanierint
 dioclesianus namque passionis salutaris die in omni imperio
 Romanorum destruxit ecclesias, Sed nouem transactis annis,

¹ Thus: read eius.

iste quidem denuo floruerunt, et multiplicem magnitudinem ac pulchritudinem susceperunt/ Ille vero post rabiem sue impietatis extinctus est, Nam et bella huiusmodi futura dominus predixit/ et ecclesie victoriam predicauit Nos tamen
 5 ipse quoque res edocent, quod magis nobis vtilia sunt bella quam pax, quia pax delicatos nos facit/ remissos et timidos/ Porro bellum et mentem acuit, et presentia quasi transeuntia, contemnere persuadet/.

/MATHIAS.

[fo. 43^b]

10 **M**ATHIAS vnus e numero septuaginta discipulorum allectus est in Ordinem vndecim Apostolorum in locum Jude Iscariote, qui fuit proditor. Nam post Christi ad patrem ascensum, Petrus apostolus in medio discipulorum Christi circiter .Cxx. consistens, oportet inquit viri fratres impleri
 15 scripturam, quam predixit spiritus sanctus per os Dauid de Juda qui fuit dux eorum, qui comprehenderunt Jesum, qui connumeratus erat in nobis, et sortitus est sortem ministerij h[uius], Et hic quidem possedit agrum de mercede iniquitatis, et suspensus crepuit medius, et diffusa sunt omnia viscera
 20 eius/ Et notum factum est omnibus habitantibus Jerusalem ita ut appell[ar]etur Ager ille lingua eorum Haceldema, hoc est, Ager sanguinis, Scriptum est enim in libro Psalmorum, fiat commemoratio eorum deserta, et non sit qui inhabitet in ea, Et Ep[iscop]atum eius accipiat alter, Oportet ergo ex his viris
 25 qui /nobiscum sunt congregati in omni tempore quo [fo. 44 intrauit et exiuit inter nos Dominus Jesus incipiens a baptismo Johannis vsque in diem qua assumptus est a nobis, testem resurrectionis eius fieri nobiscum vnum ex istis. Et statuerunt duos, Joseph qui vocatur Barsabas, et cognominatus
 30 est iustus, et Mathiam, atque orantes dixerunt, Tu domine qui corda nosti omnium, ostende quem elegeris ex his duobus vnum accipere locum ministerij huius et Apostolatus de quo prevericatus est Judas, vt abiret in locum, Et dederunt sortes eis, et cecidit sors super Mathiam, et annumeratus est cum
 35 vndecim Apostolis. Hic autem (ut quidam tradunt) in Macedonia primum, deinde in Judea verbum dei latissime disseminasset, multosque predicatione et consequentibus signis ad Christi fidem conuertisset, a Judeis id egre ferentibus comprehensus, lapidibus pene obrutus est, ac postremo securi
 40 percussus, sexto. kalendas Martij/.

/MARTIUS. QUADRAGINTA MARTYRES.[fo. 44^b

APUD Sebasten Armanie minoris urbem tempore Licinij
 Imperatoris†/ presede Agricolaο quadraginta milites
 Christiani comprehensi sunt, qui magnitudine corporis, et
 5 etatis flore ac virtute, ceteris omnibus precellentes, ad militares
 ordines regendos promoti sunt, In tantam quoque Imperatoris
 dignationem venerunt, vt ob bellorum experientiam et animi
 fortitudinem primas apud eum obtinerent, vbi vero per iniquum
 preconem edictum emanauit, ne quis Christum profiteretur,
 10 propositaque omnia penarum genera confitentibus, nonnulli
 Christiani fugiebant, aliqui supplicium libenter subibant, alij
 comprehensi ac cruciati vsque ad finem laborum durare neque-
 untes pugnam ac periculum detractabant, Tunc igitur hi
 quadraginta invicti et generosi Christi milites, quum Prefectus
 15 Imperatoris literas ostendisset, et /obedientiam require- [fo. 45
 ret, libera voce/ audacter/ ac fortiter, nihil ex ijs que viderant
 exemplis expauescendo minas omnes contemnendo in medium
 procedentes† sese christianos esse fassi sunt. Igitur horum
 quilibet medium procedens, En ait christianus sum, Hoc ita-
 20 que cernens prefectus, anxius ac dubius erat, an blandis verbis,
 an potius minis eos ad obtemperandum deduceret, Primum
 quidem ipsos si quo modo a pietate obstinata posset auertere,
 dulci aggreditur sermone, Nolite (inquit) Iuvenes† etatem per-
 dere vestram: neque intempestiuam mortem cum dulci hac et
 25 amena vita commutare/ Absurdum namque in bellis eos qui
 sunt assueti fortia gerere facta, morte ignauorum ac prauorum
 hominum perire/ Post hec pecuniam policebatur/ Honores
 ex Imperatore†/ Dignitates ac ordin[e]s militie primos offere-
 bat, Quum his rebus nihil proficeret, Aliud genus, aliumque
 30 modum tentauit, Plagas/ Mortes/ Penas intollerabiles
 ostendit/ Martyres vero, quid (inquiunt) nos demulcere studes
 dei hostis? /Discedere a deo viuentē et demonibus [fo. 45^b
 seruire pessimis cogitas? Putasne tantum te daturum, quantum
 eripere contendis? Tua respuo dona, ut eterne pene materiam,
 35 non honorem recipio ignominie patrem, Me Imperatori vis
 facere familiarem, sed me a vero rege alienare queris? Quid
 enim hec minima que tu vocas magna ex mundo policeris,
 quum mundus vniuersus a nobis despiciatur? Non sunt omnia
 que videri possunt spei paria, quam continuo retinemus, vides
 40 hoc celum ut aspectu pulchrum, vt magnum, et terram quanta
 est, quot ve in ipsa mirabilia Nihil et hec profecto iustorum
 felicitati ac beatitudini equipari valent, pro charitate/ pro fide in
 deum, et in rota poni, et cruci adfigi, et flammis vri, ac omnibus

demum modis torqueri parati sumus, Vbi vero hec audijt barbarus ille ac superbia tumidus, audaciam, ac loquendi libertatem minime ferens modum considerare cepit, quo mortem eius acerbissimam prolixamque pararet, invenit tandem/
5 /Audite itaque rem quam duram sit commentus/ [fo. 46
Observauit in qua maxime parte frigus vehemens ac borie flatus horridior esset, Jussit omnes nudos sub dio positos mori, Igitur sancti dei sub dio pernoctare in stagno quodam iussi sunt, quod per brumam ita glacie concretum erat, vt equis per-
10 uium et accolarum pedibus tritum esset/ hic itaque audito damnationis iussu, Martyres considerate quanta fuere constantia, qui loco cum summa letitia conspecto, vltimum nuditatis amictum alacriter reijcientes non tanquam ad supplicium, sed ad gloriosissima spolia rapienda irruentes, ita seinvicem hor-
15 tati sunt, Non enim (inquiunt) amictum exuimus, sed veterem hominem concupiscentie deceptione corruptum deponimus./ Gratias agimus tibi Domine quoniam per serpentem hunc induimus, per Christum vero exuimus, Quas Domino qui pro nobis est spoliatus, dignas gratias reddemus:/ Quot enim
20 nostri commilitones ceciderunt. fidem mortali regi seruantes? Nos pro fide in verum deum seruanda hanc vitam non proijciemus:/ Quot item malici homines mortem tulerunt in scelere deprehensi, Nos vero pro iusticia mortem non subeamus? Quando semel mori oportet, /moriatur ut viuamus [fo. 46b
25 Hec igitur et his similia dicentes, eam noctem seuos cruciatus sustinendo atque algendo preterierunt, vnus ex eorum numero inde per animi inconstantiam subterfugiens, merorem socijs maximum reliquit. Nec propterea Dominus eorum vota inania permisit esse, Nam prope aderat quidam cui eorum custodia
30 credita est exitum rei expectans, paratusque, Martyres si qui fugerent (vt eis clare policitus est in lauacro quodam aque calide quod iuxta situm erat excipere ac seruare, Res a prefecto astute fuerit excogitata, talem videlicet invenire certaminis locum, in quo paratum damnati haberent refugium, vt omnem
35 cepti propositi constanciam amitterent, Sed hoc Martyrum patientiam clariorem reddidit, Custos itaque dum hos obseruaret, quosdam e celo descendentes Angelos ac coronas singulis Martyribus vno excepto distribuentes adspexit, Is autem quem indonatum illi reliquerunt, ac honoribus celestibus indig-
40 num iudicauerunt, ea repertus est animi molitie atque inconstantia, vt statim laboris tollerantiam desperans, ad hostes transfugeret, a vita perpetua celestique excidens, neque hac postremo diu gaudens, Nam vbi calidam /attingit aquam [fo. 47 corpore quod glacie torpepat dissoluto statim interiit/ Custos
45 vero qui prodigium hoc viderat, vbi illum figientem conspexit relictis omnibus sese in eius demisit locum, ac vnam cum sanctis

illis vocem emisit; Christianus et ego sum, Itaque cum eius subita mutatione stuporem illis incuteret, et numerum impleuit, et mestos ob socium amissum sanctos proculdubio consolatus est. Quum vero primum illuxit, et¹ extracti fere
 5 omnes essent exanimis igni traditi sunt, ac cinires† in fluuium proiecti/ Vnum omnino pro pietate omnes tropheum erigentes vna iusticie corona ornati fuere in Christo Jesu Domino nostro, Cui gloria et imperium nunc et in eterna secula Amen/.

10

EDWARDUS REX.

[rest of page blank.]

[fo. 47^b blank.]*/JOSEPH.*

[fo. 48

[rest of page blank.]

[fo. 48^b blank.]

15

/JOSEPH AB ARAMATHIA.

[fo. 49

APRILIS.

[rest of page blank.]

[fo. 49^b blank.]

20

/AMBROSIUS.

[fo. 50

AMBROSIUS patria Romanus Valentiniani senioris apud ligures erat proconsul, Mortuo mediolani auxentio Arrianorum episcopo de nouo preside subrogando apud populum² magna contentione. magnisque studijs agebatur,
 25 variabant in religione animi. Hic Arrianum alter catholicum cupit episcopum. Hic Niceni alter Ariminensis consilij decreta sequitur res spectabat ad tumultum: Ambrosius de ea re certior factus ne offitio aut reipublice deesse videretur. recto cursu contendit mediolanum, vbi omnia perturbata
 30 omnia seditionum plena offendit dum itaque pro delegato munere ecclesiam ingressus singulari facundia concordiam suadet. dumque plurima de legibus ac publica disciplina perorat subito cun[c]ta populi modo dissidentis studia in hunc vnum versa sunt. Jamque cunctis vocibus ac concordibus

¹ *Interlined.*² Ex. 11^o hist eccle^e [Euseb. cap. xi: *in m.*].

suffragijs Ambrosium petunt episcopum, multa causatur ille se esse hominem prophane functionis sacrarum rerum .im-
peritum. Denique non sacro (erat enim catecumenus bap-
tismat[e] renatum se frustra facundus erat, res refertur ad
5 Cesarem .hic dum pro sua prudentia animaduertit, non hoc
hominum consilio aut casu .sed potius prouidente deo factum
vt huius vnus interventus populi studia tam varia, tam
inter se dissidentia sedaret Ambrosium iubet esse episcopum,
mox itaque baptizatus ordinatur sacerdos populoque medio-
10 lanensi datur episcopus. O felix tanto presule populus .
nam quam sancte quam pie vixerit, quam amans . /populi
sibi crediti, quanta constantia quantoque suo periculo [fo. 50b
religionem catholicam aduersus Arrianos tunc principum
auxilio florentes tutatus sic testantur gesta, declarant scripta,
15 presertim oraciones quedam ad populum habite et libri quos
pro religione nostra Graciano Cesari obtulit. Denique per
totum terrarum orbem agnoscit ecclesia animi in aduersus
sibi constantis, qui nec minis, nec vllis aduerse fortune telis
quanti poterat signum haud obscurum audietis Justina
20 Valentiani senioris vxor, ac Valentiniani Junioris mater
femina improba ac arriano veneno infecta apud filium mortuo
marito de dogmate. Arriano agit. Huicque sententiam suam
quam viuo marito suppresserat ingenue aperit, hec ergo im-
proba femina mediolani existens, turbare ecclesias, sacerdoti-
25 bus minari carceres et exilia cepit nisi Ariminensis concilij
fidem sequerentur et profiterentur, quibus artibus aggressa est .
et Ambrosium .at Ambrosius Helie virtute repletus huic
Jesabeli non cessit, sed contra audentior Ivit bonorum pro-
scriptionem, carceres, exilia, denique mortem pro veritate pati
30 paratus, nec ecclesias suas nec oves sibi creditas deserere
vult, Egitque grauissime de hac re per epistolas apud
Valentinianum Cesarem, quia postea matre mortua fidem
catholicam amplexus est. Oratque deinceps Ambrosius
/Ambrosius† apud Valentinianum in pretio pro guo† et [fo. 51
35 legatione functus est ad gallos, et illum pro funere, laudauit,
pietatis haud exiguum argumentum est quod ecclesie bona
captiuis redemendis vendidit,¹ huius predicationi ac doctrine
inter cetera magnum illud ecclesie Lumen augustinum Hippo-
nensem episcopum debemus per quem ex manicheo christianus
40 factus est.² Huius virtutes imitentur episcopi sequantur
virgines ac matrone amplectamur viri. Mortuus et sepultus
est mediolani regnante Archadio Cesare cum Honorio
fratre./

¹ Ambros. *de offic.* li 2° ca. 28.² August. *li[ber] confess[ionum]*, v. 14].

GEORGIUS.

[rest of page blank.]

[fo. 51b blank.]

/MARCUS.

[fo. 52

5 **M**ARCUS genere Hebreus. Petri apostoli discipulus
 peregrinationisque ac Predicationis comes Barnabe¹
 erat consobrinus. Hic et Paulo familiaris fuit, ac fidus in
 euangelio minister, adeo vt hunc collessensibus commendans
 eum Jesum solos comperarios suos dicat, qui sibi in negotio
 10 euangelico fuere solacio. Et Marci operam desiderauit paulus²
 cum de religione causam dicturus ad tribunal. Impij Neronis
 iam secundo sisteretur Ideo et Timothe[um] iubet, vt
 hunc ad se deducat sic scribens. Marcum tecum assume, est
 enim mihi utilis in ministerio, habuit matrem piam ac
 15 christianam nomine mariam, ad cuius domum Jerosolimis
 Petrus liberatus per angelum a carcere in quem fuerat con-
 iectus per herodem diuertit, vbi multos ex nostris propter
 metum Judeorum congregatos orantes inuenit.³ Huius Marci
 mentionem fecit Petrus in epistola sua prima et filium vocat
 20 nomine Babilonis romam tecte significans. sic enim scribit
 Petrus. Salutat vos ecclesia/ que est babilone coelecta/ et
 Marcus filius meus. Ad decem annos post christi ascensum⁴
 euangelium quemadmodum a Petro audiuerat rogatus a
 fratribus in ecclesiarum vtilitatem Rome scripsit /quod [fo. 52b
 25 postea vt pium ac sanctum ecclesijs legendum tradidit Petrus,
 post scriptum euangelium ad vineam domini colendam in
 egiptum profectus est. Et primus Alexandrie Christum
 annuncians, populum Alexandrinum ac meridianum illum
 orbem alias Idolatrie ac superstitioni ad miraculum vsque
 30 deditum puram religionem verum veri dei cultum ac salutarem
 docuit doctrinam. Ecclesiam Alexandrie instituit scriptura-
 rum cognicione mutua charitate et vera fide ac Religione
 Jerosolimitana illa ecclesia. que sub primis floruit apostolis
 haud quaquam inferiorem. Nullus in hac ecclesia diues.
 35 nullus pauper erat, patrimonia egenis diuidebantur orationi
 psalmis doctrine vite continentie, ac mutue benivolentie
 assidue vacabatur, huius ecclesie pulchritudine ac decore
 illectus Philo iudeus in Laudem Hebreorum, qui sub Marco
 Alexandrie vixerant libellum conscripsit. Huius ergo o

¹ Coloss. 4. [10.]³ Actuum .12. [12.]² 2 Timo. 4. [11.]⁴ Jero[me, de viris illust. viii].

fratres erga deum veram fidem flagrantem in proximos
 charitatem in bonis operibus indefatigabile studium perpetuam
 vite continentiam et sobrietatem imitemur vt cum eo
 immortalis illa gloria quam deus preparauit. //diligenti- [fo. 53
 5 bus se coronari mereamur. Tandem septimo Calendas Maij
 octauo Neronis Anno Alexandrie mortuus est et sepultus./

[rest of page blank.]

[fo. 53^b blank.]

MAIUS

PHILLIPPUS† ET JACOBUS.

[fo. 54

10 JACOBUS qui appellatur frater Domini cognomento Justus,
 vt nonnulli existimant, Joseph . ex alia vxore vt autem
 mihi videtur Marie sororis matris domini, cuius Joannes in
 libro suo meminit filius, post passionem domini, statim ab
 apostolis Hierosolymorum episcopus¹ ordinatus, vnam tantum
 15 scripsit epistolam, que de septem catholicis est, que et ipsa ab
 alio quodam sub nomine eius edita asseritur Licet paulatim
 tempore procedente obtinuerit auctoritatem, Hegesippus
 vicinus apostolicorum temporum, in quinto commentariorum
 libro de Jacobo narrans ait. Suscepit ecclesiam Hierosolyme,
 20 post apostolos frater domini Jacobus, cognomento Justus.
 Multi siquidem Jacobi vocabantur, Hic de vtero matris sanctus
 fuit, vinum et siceram non bibit, carnem nullam comedit,
 numquam attonsus est, nec vnctus vnguento, nec vsus balneo.
 Huic soli licitum erat ingredi sancta sanctorum Siquidem
 25 vestibus Laneis /non vtebatur, sed Lineis, solusque [fo. 54^b
 ingrediebatur templum, et fixis genibus pro populo deprecabatur,
 intantum vt camelorum duritiem traxisse eius genua crederentur.
 Ananus pontifex adolescens Anani filius, de genere sacerdotali
 ἀναρχίας concilium congregauit et compellens
 30 publice Jacobum vt Christum dei filium denegaret, contradicentem
 lapidari iussit : qui quum precipitatus de pinna templi
 confractis cruribus, adhuc semiuiuus tendens ad celum manus,
 diceret, Domine ignosce eis, quodenim faciunt nesciunt: fullonis
 fuste, quo rudia vestimenta extorqueri solent cerebro percussus
 35 interiit. Tradit item Josep[h]us tante eum sanctitatis fuisse, et
 celebritatis in populo, vt propter eius necem, creditum sit subuersam
 esse Hierosolimam. Hic est de quo Paulus apostolus scribit ad Galathas.
 Alium autem apostolorum vidi neminem nisi Jacobum fratrem domini
 Et /apostolorum² super hoc [fo. 55
 40 creb[r]ius acta testantur, Euangelium quoque quod appellatur

¹ Altered from episcopis.

² fo. 55 has headline Maius Phillippus et Jacobus struck out.

secundum hebreos, (Et a me nuper in Grecum latinumque sermonem translatus est, quo et Origenes sepe vtitur) post resurrectionem saluatoris refert, Dominus autem cum dedisset syndonem seruo sacerdotis, iuit ad Jacobum et apparuit ei.
 5 Jurauerat enim Jacobus se non commesturum panem ab illa hora qui biberat calicem dominus, donec videret eum resurgentem a mortuis. Rursus que post paululum: Afferte ait dominus mensam et panem. Statimque additur, Tulit panem, et benedixit, ac et¹ fregit, et dedit Jacobo iusto, et
 10 dixit ei. Frater mi, commede panem tuum, quia resurrexit filius hominis a dormientibus Triginta itaque annos Hierosolimis rexit ecclesiam, id est vsque ad septimum Neronis annum, et iuxta templum [ubi] et precipitatus fuerat sepultus est, Titulum vsque ad obsidionem. Titi et vltimam Hamam Hadriani
 15 notissimum habuit

[fo. 55b blank.]

/ATHANASIUS.

[fo. 56

[fo. 56b blank.]

/ANNA VXOR HELCHANE²

[fo. 57

20 NULLIS verbis explicari potest fratres charissimi dei in nos benignitas et munificentia Fouet enim eos ab vberibus matris ludit cum illis quemadmodum pius pater cum dilecto puello suo, sinit enim illos egere, nec tamen dat antequam petant et si nouit quid illis opus sit priusquam
 25 petant vt doceat ab illo postulare, nec cuiquam alteri ferre acceptum quod datur. Et quum dederit quod petimus, aufert nonnumquam euestigio, vt illusi ab eo non dilecti videamur. Hoc fecit cum dilecto suo abrahamo, iubens mactare. vnigenitum in quo prius tam multa promiserat. Demum sic nos
 30 quandoque flagellat vt videatur nos prorsus abiecisse et extra sortem suorum posuisse, et felix Anna vxor Helchane. Mortificat et ad inferos deducit vt ait beata et felix Anna in Barathrum tribulationum et afflictionum nos imitens, vt sic correpti castigati, et flagellati ad illum solum recurramus
 35 (quum in nullo alio inveniatur salus) /in eum credamus, [fo. 57b et ab illo solo pendeamus. Sed in his extremis malis non nos derelinquit sed vt eadem Anna cecinit viuificat et ab inferis reducit. Hoc est eius profundum iuditium, quod cognosci ab hominibus non possit et cui quotidie subiaccemus, et si minus

¹ Struck out.

² The ha confused, apparently blundered at first and corrected afterwards.

vel sentiamus vel agnoscamus/ Operatur ille adhuc nec
 vnquam ociosus inveniri potest. Cum Thobia igitur dicamus,
 benedico te domine deus Israël/ quia tu castigasti me et tu
 saluasti me. Quosdam enim in hoc seculo miserijs affligit vt
 5 in eternum feliciter viuant. Exaltat quosdam quotidie, et
 quosdam humiliat. hocque facit, quoniam nullum perire velit,
 sed omnes saluos fieri. Huius occulti diuini iudicij exemplar
 illustre. ipsa est felicissima Anna. Quamdiu enim conclusit
 deus, vuluam illius (cum nihilominus chara illi esset atque
 10 dilecta in summum illi opprobrium. Ait enim scriptura,
 maledicta que non fecerit semen in terra Israel. Quod et
 obijciebat illi emula eius altera helchane coniux. habe[b]at
 enim helcana duas vxores /et affligebat eam et vehem- [fo. 58
 enter augebat. ex probando quod dominus conclusisset vuluam
 15 eius. Et sic faciebat per singulos annos. cum redeunte
 tempore ascenderent ad templum domini, eoque pacto hanc
 prouocabat. Que maior esse poterat¹ afflictio. quam vt
 audiret ab emula deum et non hominem hoc opprobrij
 immisisse, sed ea nequaquam de dei bonitate desperans, non
 20 eiulabat non desperabat, sed cum esset amaro animo. Orabat
 ad dominum flens largitur† et celebre uouens votum. Inquiens.
 Domine deus exercituum. si respiciens videris aff[li]ctionem
 famule tue. et recordatus mei fueris, nec oblitus ancille tue.
 dederisque serue tue sexum virilem. Dabo enim† domino
 25 omnibus diebus vite eius et nouacula non ascendet super caput
 eius. Cum hanc sanctam effudisset orationem. non sic
 cessauit. sed labijs tacens corde loquebatur ad deum. tam
 perseueranter vt heli sacerdos estimaret eam fuisse temulentam.
 vocantique eam. illo nomine sic ipsa respondit, Vinum et
 30 siceram non bibi. ne reputes igitur domine /mi [fo. 58b
 ancillam euam. quasi vnam ex filiabus belial vt intantum
 obliuiscerer mei vt aliquo potus genere inebriarer, sed intimo
 cordis affectu merens, dolensque postulo deum. vt auferat a
 me hoc opprobrium quod mihi obiecit iam per multos annos
 35 emula mea hoc aperto exemplo docemur. vt si quid nobis
 desit id a deo petamus, nec oscitatur† tamen sed assidue et
 cum magna instantia hanc fidem nobiscum ferentes in corde,
 quod quicquid petierimus patrem in nomine christi nobis
 dabitur. Discamus ergo vt confidenter ita et perseueranter
 40 orare neque dubitare quicquid saluti esse nobis et commodo
 poterit suo tempore nos a domino accepturos. Id quod deus
 manifeste ostendere noluit, dum huius mulieris non obliuisci-
 tur, sed recordatus est vt ait scriptura. Que post circulum
 dierum concepit et peperit filium vocauitque nomen eius

¹ *Altered from poterant.*

Samuel eo quod a domino postulasset eum. Videtis nunc charissimi dei iudicium, et eius immensam in suos misericordiam. vuluam huius beatissime femine conclusit, et vt tentaret fidem /illius et nobis omnibus esset exemplar. [fo. 59
 5 et vt demum notam faceret, quam esset illa fidelis. quum non recalcitraret non obiurgaret maritum, non desperaret de diuina bonitate. sed vt filia dilecta omnia rogaret Patrem celestem sciens illum auditurum in tempore. quum illi bene visum esset. Et post hec non sic cessauit hec felix mulier.
 10 vt multi solemus qui beneficij accepti sumus immemores. sed post tam beatum partum a deo postulatum et ab ipso datum, cecinit celeberrimum canticum domino cum magna anime letitia. Exultauit cor meum in domino, et exaltatum est cor meum in deo meo. An non sic cecinit beatissima virgo et
 15 mater maria in suo cantico canens. Magnificat anima mea dominum, et exultauit spiritus meus in deo salutare† meo. Idem enim spiritus quia omnia in omnibus operatur.) fecit has longo et si tempore diuisas eadem cantare. easdem Laudes deo celebrare. Ex hoc facile quis discat vere et
 20 recte deum Laudare, et illum vbique tum in affluentia /et prosperitate, tum in inopia et miseria benedicere, et [fo. 59b sanctificare vt fecit hec Anna/ que iam manet in sorte beatorum quo perueniemus, et nos per christum Jesum dominum nostrum. Amen.

CENTURIO.

[fo. 60

25

[rest of page blank.]

/GREGORIUS NAZIANZENUS.

[rest of page blank.]

[fo. 60b blank.]

/MULIER CANANEA.

[fo. 61

30

[rest of page blank.]

[fo. 61b blank.]

/GORDIUS.¹

[fo. 62

35 CUM martires laudamus, nostri tantum causa profectus sat†. illorum memoriam celebrare fuerit. Non enim nostris indigent laudibus ornari, sed nos ipsorum vite historia et commemoratione imitationis gratia indigemus. Quamobrem quando beati Gordij hodie festum celebramus/ qui in huiusmodi die certamen pro christi nomine subiit, quantum ex eius

¹ Ex basilio.

historie notitia deprehendere solet¹ licebit enarrabimus . Fuit hic martir beatissimus cuius Cesariensis militiam exercuit in quo locum admodum insignem tenuit, ita vt centum milites eius imperio parerent quodque animi virtute et corporis viribus
5 precelleret cunctis inter ordines militibus prestantior habebatur Ea sane tempestate cum Tyrannus impius qui tunc imperitabat in christianum nomen virus feritatis sue effunderet, manumque deo inimicam aduersus ecclesiam exerceret tota vrbe preconis tuba sonabat, ne quis Jesum coleret. Qui vero
10 contra iussa faceret graui supplicio plecteretur. O misera tempora, dei Ciuitas rei nouitate attonita tota tumultuabat Christianorum domus singule /petebantur Innocentium [fo. 62b facultates diripiebantur matres familias pudicissime per vicos trahebantur. Nulla Juuenum pietas, nulla senum reuerentia
15 erat. Insontes noxijs ac maleficis digna patiebantur. Turba plurima in carcerem . arctissimumque locum coniecta torquebatur domus insignes et opulente evertiebantur. Pleni saltus, plena perfugis loca deserta ob vnum tantum crimen, quod christum colerent. Prodebat patrem filius, pater filium accusa-
20 bat, frater aduersus fratrem surgebat. Seruus domino insultabat Hec igitur exempla crudelia cum Centurio generosus conspiceret, tantorum malorum exitum preueniens abiecto militie balthео sponte sibi exilium delegit. Itaque Relictis honoribus, relictis omnis generis, facultatibus seruis/
25 propinquis, amicis, voluptatibus . et rebus alijs quas ceteri maxime appetere ac magno studio parare solent, ad vasta deserta nemorum loca contendit Longe secum melius agi putans si in ferarum recessibus quam inter Idola vana, cum hominibus habitaret Quamobrem secum meditans . quam sit
30 fallax /et inanis vita humana ac somnij phantasmatis [fo. 63 equiparanda, vi superne illius ac melioris vite amore exarsit, ac veluti fortis Athleta sese ieiunijs, vigilijs, orationibus, studium demum diuine orationibus¹ eruditionis probe exercitatum, animaduertens, hunc maxime diem obseruauit, in quo frequens
35 Ciuitas visendo equestri spectaculo, erat intenta, quod hoc in loco ea tempestate in Martis seu potius furentis bellorum demonis honorem celebratur. Populus omnis ex edito spectabat, nec vllus decrat, non iudeus, non gentilis, non item Christianorum multitudo, que cum vanitatis concilio commixta
40 sedebat/ et iniquorum imitans consuetudinem, equorum cursum et aurigarum agilitatem spectabat. Serui eo die ab opere liberi. Pueri e scholis spectatum currebant. Plenum iam studium†, et omnis iam turba considerat, equestre certamen videre . intenta. Tunc magnanimus heros per montis clium

¹ .Struck out.

in theatrum properans, non populum horruit, non quantis se
pugnacibus manibus traderet pensitavit, sed animo intrepido,
seueroque vultu, super hominum terga, qui circum theatrum
sedebant tanquam per aliquam lapidem congeriem aut Ling-
5 norum struem ingrediens in medio / campo constitit. [fo. 63b
Illud secum repetens dictum. Justus ex fide viuit. erat
enim adspectu horridus, et quod montana diu incoluerat
squalenti capillo, barba promissa, veste obsita, corpore
incurruus, pera precinctus, baculo innixus. Que sane omnia
10 horrorem quendam vulgo adspicienti incutiebant. Homi-
num igitur clamor atque tumultus, omnia complebat
Equos, currus, aurigas iam dispiciebat frustra rotarum
stridor, aerem verberabat. nullus aliud quam Gordium videre
malebat. nullus quam Gordium verba sonantem audire stude-
15 bat. Vbi vero per preconem silentium imperatum conticuere
buccine, sopite fistule, varia musicorum instrumenta siluerunt.
Solutus aspiciebatur Gordius, solus audiebatur. Hinc ad presi-
dis tribunal in eodem loco confestim adductus, ab eo quisnam
20 locum quem tenuerat Preter[e]a fuge causam, ac reditus pariter
enarravit. Reuersus sum inquit palam ostendens quod tua
edicta nihil omnino curo sed Jesum Christum, spem meam,
meumque presidium profiteor, quumque acciperam, te reliquos
homines credulitate† superare. / Hoc sane tempus [fo. 64
25 explendo meo voto maxime idoneum sumpsi. His sane
verbis velut ignis ira presidis accensa, quicquid in eo furoris
erat in eum subito conuertit, Presto sint (inquit) Lictores,
flagella, plumbate, corpus rotis scindatur, In eculeo suspen-
datur, Omne tormentorum genus excogitetur feroces adsint
30 fere mucronibus transfigatur igni tradatur, in altum deijciatur
barathrum verum, parua hec omnia viro execrando modo vna
morte intereat. Quin (inquit Gordius) damnum profecto me
facere videor. si sepe varijsque modis extinguere, variaque pro
christo pati supplicia nequeo. Quum tandem vir beatus hac
35 seueritate a fide obstinata auerti non posset. Alia tunc via
preses est aggressus. Illecebris, et omni lenitate contaminare
conatus est, quum presertim diabolus hac vti solet arte vt
timidos metu perterreat, fores Leniat atque palpet Quod
imitatus preses vbi illum rebus terribilibus non flexit dolis ac
40 placabilitate circumvenire querebat/ quamobrem magna se
datum spondebat, quorum alia tunc haberet, alia impera-
torem datum ei affirmabat, Locum inter milites illus-
trem / facultates, opes, quicquid denique animus cuperet [fo. 64b
At ille nec sic quidem victus, presidis insaniam ridebat, qui
45 compensare dignum aliquid superius sedibus existimaret,
Impius ille tunc laxatis ire habenis furore percitus ensem

vagina diripit Lictorem coram astare iussit et manu et lingua
 nephanda ad viri damnationem se accinxit Ad tribunal omnis
 theatri multitudo convenit. reliquus vero populus qui ante
 vrbis menia diffusus erat, ad hoc nouum preparauit specta-
 5 culum, quod et angeli et homines verebantur. demones vero
 perhorrebant. Quid plura. Concurrentibus eo cunctis vrbs
 pene vacua facta est Matres familias. nobiles ignobiles,
 properabant. domus sine custodibus relicte. In tanto itaque
 Ciuitatis concursu beatum Gord[i]um alteram vitam iam per
 10 mortem corporis spectantem atque tenentem necessariorum
 amicorumque turba circumsistebat, amplectabantur, oscula
 dabant, demum flentes adhortabantur, ne sese in ardentes
 flammās conijceret, ne florem perderet iuventutis, aut ethereas
 auras. Solisque dulce iubar relinqueret. Nonnulliquando
 15 /a fide omnino auertere non poterant, aut fas putarent, [fo. 65
 quibusdam eum verisimilibus aggrediebantur rationibus. et
 christum tantum corde si cuperet retinere, ore autem negare
 suadebant. Non enim deum verba sed Loquentis animum
 inspicere. Hoc ferme modo exasperatum iudicis animum
 20 demulceri, et deum nihilominus propitium posse reddi adsever-
 abant/ At ille tanquam cautes immota maris exagitantibus
 fluctibus nulla vi nulloque verborum impulsu quassatus./
 Meumque inquit sollicitare aut molire animum disinite. Ego
 enim pro nomine domini nostri Jesu christi, mille pericula
 25 milleque mortes si opus foret adire sum paratus. Alijs vero
 qui christum ore negare adhortabantur. respondit. Lingua
 quidem quam¹ christi beneficio retineo adduci non possum, vt
 suum neget authorem. Corde namque credimus ad iustitiam,
 ore confessio fit ad salutem. An primus nunc ego qui christum
 30 profiteor. Nonne alios mei ordinis audistis factos christianos
 Primi Centurionis exemplum succurrat qui cruci seruatoris
 adsistens eius diuinitatem per prodigia facta cognoscens non
 est veritus adhuc Judeis furentibus, in cede nomen eius
 /palam fateri. Quod enim animo sensit. id ore subito [fo. 65b
 35 manifestauit, Vere filius dei erat iste. Aliusitem Centurio ante-
 quam morti traderetur. Christus tanta fide egregia inventus
 est. vt sese indignum tuis† aduentu qui curare verbo poterat
 absentem iudicaret. Ex quo domini voce palam Laudatus
 est, non inuenisse tantam in Israell fidem testantis. Cornelius
 40 item Centurio Angelum domini videre et per petrum saluus
 fieri meruit. Cuius dominus preces et elemosinas respexit.
 Horum igitur Centurionum libenter discipulus et et† imitator
 esse cupio. Negem ego Deum meum in cuius cultu sum
 educatus Nonne celum, sol, et astra omnia. Lumen mihi

¹ Thus: read quam.

clauderent suum. Credam profecto humum quam pedibus
 terre mihi ruituram. Reuocate tam nephandam ex animo
 sententiam aliam induite mentem. deus nequaquam irrideri
 potest, ex ore nostro nos iudicat, ex nostris inquam verbis nos
 5 seruat et damnat. Nonne tremendam domini sententiam
 audiulistis. Qui me negabit coram hominibus. negabo et ego
 eum coram patrem eo qui in celis est. / Mihi consulitis [fo. 66
 vt deum nosce† dissimulem, quamobrem? vt vitam prorogem?
 mortem differam? dies adjiciam. At superne vite longeuos,
 10 perdam annos. An vt corporis cruciatos effugiam. At eterne
 patrie dulcedine priuabor. Nam ire perditum dedita opera et
 fraude ac dolo suas tartari mercari, manifesta quidem insania
 Vobis igitur consulo si male sapitis sapientiam ac veritatem
 discite, si vero dissimulatis temporeque† obsequimini, vos
 15 hortor, rogoque, relicto mendacio, vera Loquamini. Dicite
 quoniam dominus noster Jesus Christus est in gloria dei patris:
 Quicumque enim nati sunt, aut senio tabescunt, aut egritudine
 corporum resoluuntur. aut violento improuisoque casu concidi-
 dunt. Quando igitur omnino semel e¹ vita migrandum est
 20 martirium pro christi nomine vt semper viuatis alacriter
 adsumite, ac vite quam omnino relinquere oportet ne parcite,
 sit pro necessitate voluntatis†. Si enim res mundi perpetue
 forent danda venia fortasse. si superna pro terrenis. relin-
 querimus†. Verum. / quoniam fluxe fragilesque sunt [fo. 66b
 25 et illorum comparatione magnopere indigne, quis furor in his
 in vigilare? Hec tanto studio complecti. Hec vbi dixit
 christi miles crucis se signo communijt et animi magna con-
 stantia vultu intrepido colore nusquam mutato/ ad ignis
 supplicium hilaris contendit vbi tantam cordis pre se ferebat
 30 alacritatem. vt non lictorum sed angelorum manibus se com-
 mittere videretur. qui subito post interitum sublimen† eum in
 celum defferant² deferrent. Ad hec tantus illius populi
 clamor ac tumultus est factus. vt vel tonanti celo nunquam
 similis sit auditus, Hoc igitur huius preclari martyrij certamen
 35 fuit, Hoc hodierna dies. spectaculum vidit./

NATHAN.

[rest of page blank.]

// JUNIUS

BARNABAS

[fo. 67

40 JOSEPHUS vel (vt quidam codices scriptum habent Joses,
 qui cognominatus est Barnabas. vnus ex Septuaginta
 domini discipulis, patria Cyprius, genere vero Leuites erat, qui

¹ Altered from et.
 CRANMER.

² Struck out.
 G

quidem ex ipsa re ab apostolis dictus est Barnabas, id est
filius consolationis, quod videlicet magnis dotibus excellens
gaudium suo accessu attulerit credentium multitudini. Quanto
autem cum salutis desiderio, simul et rerum mundanarum
5 contemptu Christi fidem sit amplexus. vel inde constare
potest, quod statim a baptismo suo. agrum quem habebat
vnicum vendiderit et precium afferens ad pedes apostolorum
posuerit ostendens, et quam incensum habuerit animum pro
aliorum necessitatibus subleuandis. et quam parui huius
10 mundi possessiones fecerit pre misericordia ac pietate, veris et
eternis ante deum diuitijs: Hic in conspectu dei. tantam
invenit gratiam, vt paulo gentium apostolo., collega voce
spiritus sancti designatus fuerit, dicentis. Segregate mihi
Barnabam et Saulum in opus ad quod accersiui eos. Preterea
15 huius sancti viri, tum in christiana Religione prouehenda
studium tum etiam in vita, ac moribus iustitiam /pro- [fo. 67b
bitatem, et fidem. Lucas nobis sub hac verborum forma
luculenter descripsit: Quum Barnabas inquit venisset
Antiochiam et vidisset gratiam dei. gauisus est, et hortabatur
20 omnes., et proposito cordis, perseuerarent adherere domino.
nam erat vir bonus, ac plenus spiritu sancto et fide. atque
adeo totus ille Luce liber talibus de beato Barnaba testimonijs
scatet. / Et sane post duodecim illos, ac Paulum. vas illud
electionis vnicum non video, quis in primitiua illa, ac Neophita
25 ecclesia christi propaganda plus illo Laudis meruerit. Nam
quorsum iam attinet commemorare, quantos sudores, quan-
tasque contumelias, atque etiam mortis pericula in prima illa,
ac longe difficillima (sunt etenim in vnaquaque re principia
difficillima) in gentes pro christi nomine, Legatione, atque
30 euangelij deportatione. Pauli comes sustinuit. Profecto
Siria, cyprus, pamphilia, Pisidia Licaonia, galacea, cicilia,
regiones. /orientis. Longe lateque patentes per eos [fo. 68
primitus magna ex parte sub christi ve villum† deducte, quid
illi fecerint tulerintque protestantur. Et Lucas tribus totis
35 ingentibus capitibus. historiam prosequitur. Illud tamen non
est hic silentio pretermittendum. quod in eadem ipsis
peregrinatione contigit apud Listras ciuitatem Licaonie quum
quemdam ab vtero matris pedibus claudum, in nomine ac fide
Jesu christi sanassent, barbari miraculo stupefacti et alioqui
40 gentilitia superstitione ac stultitia obcecati exclamabant. dij
in specie hominum descenderunt ad nos. et vocabant Barnabam
quidem Jouem. haud dubie ob eximiam corporis proceritatem
pulchritudinemque. Paulum vero Mercurium, quod dux esset
sermonis, et volebant ipsis sacrificare: Quod inquit Lucas vbi
45 audierunt apostoli Barnabas et Paulus. consciscis vestimentis
suis insilierunt in turbam. clamantes et dicentes /Viri [fo. 68b

quur ista facitis. Nos quoque eijsdem quibus vos
 obnoxij malis sumus homines. annunciantes vt ab istis vanis
 conuertamini ad deum viuum qui fecit celum et terram. et
 mare, et omnia que in eis sunt. Qui in preteritis etatibus
 5 sinebat omnes gentes ingredi vijs suis/ quanquam non
 expertem testimonij seipsum esse sinebat, dum beneficia
 conferret de celo, nobis dans pluuias ac tempora fructifera,
 impletus cibo et Letitia corda nostra. Et hec dicentes vix
 10 compescuerunt turbas, ne sibi immolarent. Hec Lucas, ex
 quibus. facile apparet, quod istorum vterque quantoque zelo et
 ardore, non suam, sed dei, ac vnigeniti filij sui Jesu Christi
 gloriam querebant. Tandem vero Barnabas a paulo discedens.
 in cyprum patriam suam assumpto Marco se contulit, ibique
 post septem circiter annos martyrij coronam est adeptus.
 15 Tertio Idus Junij.

*HELIAS.*¹

[a vacant space.]

/BASILIUS MAGNUS

[fo. 69]

20 **B**ASILIVS genere natus preclaro Basilio patre. Matre
 vero Emmelia ab ipsis incunabulis optime fuit institutus.
 Primum quidem in ponto puerilem adhuc agens etatem.
 omnia liberalium disciplinarum genera hausit Deinde post-
 quam disciplinis que ibi florebant abunde institueretur apud
 25 vtilissima queque colligit. Cesaream non minus bonarum
 Literarum quam vicinarum etiam Ciuitatum metropolim
 proficiscitur. Hic breui temporis interfluxu adeo profecit vt
 coetaneis in quauis eruditionis facultate facile superatis
 Preceptores etiam equauerit maioremque ostenderit
 30 eruditionem, quam pro etate maiorem autem morum graui-
 tatem. eruditionem Inde Bizantium proficiscitur. /ciuitatem vt
 inter orientales auctoritate supremam, ita sophistarum et
 philosophorum admirabili eruditione clarissimam. Ab his
 /optima queque ob insignem ingenij et magnitudinem [fo. 69b
 35 et celeritatem, non ita magna interiecta mora decerpsit./

Mox ipsas Athenas/ quas eloquentie parentem dicere
 solent, quum deo duce. tum nimia bonarum disciplinarum siti
 perducitur. Quo prius adueniret, tanquam vno ore ab

¹ A leaf (not numbered) has been cut out after fo. 68, only parts of the initial letters of each line are left.

omnibus optime audiuit. Post autem quam accesserat temporis
 perbreui prog[r]essu quis in tanto honoris Loco constitutus
 est, ab omnibus omnium conditionum et etatum† hominibus.
 Quis minus indigebat dicendi facultate propter morum
 5 excellentiam. Quis preter summam probitatem morum, magis
 assecutus est .dicendi facultatem. Quo doctrine genere non
 excelluit. Grammatica Dialectica Rhetorica, philosop[h]ia
 medecina, Astronomia, Geometria Arithmetica†, Immo quam
 doctrinam non tam exacte callebat, tanquam in ea sola
 10 videatur elaborasse. Sic enim scientias tenebat omnes vt
 mortalium nemo certam aliquam vnam sic tenebat singulas
 /tanquam aliarum nulli operam manasset. Diligentia [fo. 70
 enim cum ingenio concurrebat, nec nature, celeritate propter
 diligentiam nec diligentia propter nature celeritatem indige-
 15 bat. In vtraque autem sic excelluit vt incertum fuerit in vtro
 esset mirabilior Hunc immensa dei clementia et mirifica erga
 genus humanum dispensatio multis inditijs et argumentis
 notum faciens ecclesie Cesariensi, cui illum prefecit episcopum
 preclarum Lumen exhibuit . vt per vnam hanc vrbem,
 20 vniuersum orbem illustraret Porro ad hanc dignitatem non vt
 plerique solent repente et proceps prosilijt, sed . certis gradibus
 spiritualium ordinum prius decursis tandem evectus est in
 episcopatum, Primum enim Lector constituitur . vt nimirum
 25 presbiterorum ordinem et numerum est relatus., Demum post
 hec munia ab eo clarissime gesta episcopalem apicem assecutus
 est, Nec furto, nec vi, in hanc dignitatem /sese [fo. 70b
 ingerens, sed dum fugit honorem persecutus est ab honore.
 Et gloriam captans non ex hominibus, caducam et vanam, sed
 30 ex deo diuinam et sempiternam citra omnem contentionem et
 fraudem ad hanc dignitatem adspirauit, non tamen sine
 quorundam invidia et reluctance qui patrie prefuerunt, atque
 aduersus . illum cum pessimis aliquot alijs conspirarunt Post
 susceptum episcopatum optimam de eo bonorum virorum
 35 spirituum conceptam tantum abfuit vt falleret .vt tantum
 seipsum superare contenderit quantum alios omnes qui ante
 illum fuerunt superabat. Quis magis aut virtutem honorauit,
 aut acrius vitia castigauit Quis in recte facientes fuit benignior
 aut in delinquentes asperior. Quis magis seipsum spiritus
 40 adminiculo repurgauit, et ad diuina enarranda misteria
 preparauit. Quis magis scrutatus est eloquia dei, et profundi-
 tates, /spiritus. Quis oratione fuit prestantior ad [fo. 71
 enarrandum que inuestigauerat. Nequaquam enim (multorum
 instar altero . pede claudicauit vt vel rerum diuinarum scientia
 45 eloquio vel eloquium diuinarum rerum eloquium destitueretur.
 Ex qua re vsu venit vt morum constantia cunctos . institueret

a presentibus reuocauerit . et preparauerit ad futura. Atque vt multa paucis dicam, nedum singula eius facta enumero, sim prolixior, omnes homines quotquot sua etate extiterunt multis nominibus superauit. Cum autem res suas domi feliciter
5 composuisset, ad alias dirigendas ecclesias animum conuertit./

Nam cum videret amplam dei hereditatem . quam Christus sibi predicationibus. Legibus et sanguine etiam suo acquisiuit regale sacerdotium, gentem sanctam., male affectam, et in varias opiniones atque errores infinitos distractam, nequaquam
10 satis esse duxit, vt hanc calamitatem /tacite secum [fo. 71b deploraret, ac solum manus ad deum tenderet et ab eo postularet vt imminetia mala auerteret, ipse interim dormiret supinis†, sed suum etiam cuique auxilium adferendum esse censuit qui superna respiceret presertim dum non vnus
15 priuati, sed communis omnium esset calamitas. Quoties enim vnus quispiam priuatus, aut recte, aut secus agit, nihil fere publicus status tangitur. Porro autem cum quod commune est, hoc aut illo modo sese habet . necesse est vt singuli similiter afficiantur./ Ista dum tacitus secum considerat, boni
20 publici procurator et presul dignissimus assidue cruciabatur, nec dabat somnum oculis, aut palpebris¹ dormitacionem quoad tanti incumbetis periculi inuenisset declinationem. Nunc diuinam nunc humanam opem querebat vt quocunque modo incendium et caliginem imminetem restringeret. Colligebat
25 itaque seipsum quantum fieri potuit /totamque scripture [fo. 72 profunditatem investigauit, veram piam, ac sanam euangelij doctrinam oratione propugnaturus. Hereticorumque multitudinem expugnaturus eos qui prope erant, armis cominus ferientibus nempe Lingua, procul vero remotos, calamo
30 prostrauit. Postquam autem cursum consumasset, fidem seruasset, mortem adeo non verebatur, vt summis votis expetiuerit. Itaque cum iam extremus adesset dies, in Cesaria, (cui presidebat) sub conspectum collachrimantium ciuium. In manus tuas Domine comendo spiritum meum.,
35 affatus, extremum deo spiritum reddidit. Qui viuit et regnat per omnia secula seculorum. Amen.

ANNA PROPHETISSA.

[rest of page blank.]

[fo. 72b blank.]

¹ *Altered from* palbebris.

/HELIZEUS.

[fo. 73]

[rest of page blank.]

[fo. 73^b blank.]

/BARUC.

[fo. 74]

[rest of page blank.]

[fo. 74^b blank.]

/NAT[IVITAS] IOHANNIS BAPTISTE. [fo. 75]

ERAT in diebus Herodis regis Judee sacerdos quidam
 nomine Zacharias . de vice Abia et Vxor eius¹ illius de
 10 filiabus Aaron, et nomen eius Elizabeth. Erant autem iusti
 ambo coram deo, versantes in omnibus preceptis et iustifica-
 tionibus domini irreprehensibilis . nec erat illis proles eo quod
 esset cum¹ sacerdotio¹ Elizabeth sterilis et ambo prouecte iam
 essent etatis. Factum est autem cum sacerdotio fungeretur
 15 Zacharias in ordine vicis sue coram deo secundum consuetu-
 dinem functionis sacerdotalis, sors illi obvenit, vt odores
 incenderet ingressus in templum domini . et omnis multitudo
 populi precabatur foris tempore thymiamatis, Apparuit autem
 illi angelus domini stans a dextris altaris in quo thymiamata
 20 solent adoleri. Et Zacharias turbatus est . eo viso, ac timor
 irruit super eum. Ait autem ad illum angelus. Ne timeas
 Zacharia quoniam exaudita est deprecatio tua. Vxor tua
 Elizabeth . pariet tibi filium, et vocabis nomen eius Johannem .
 et erit gaudium tibi et exultatio, et multi super eius natiuitate
 25 gaudebunt. Erit enim magnus coram domino. / et [fo. 75^b
 vinum siceramque non bibet, et spiritu sancto replebitur iam
 inde ab vtero matris sue, multosque filiorum Israel conuertet
 ad dominum deum ipsorum Et ipse precedet ante illum
 cum spiritu . et virtute Helie, vt conuertat corda patrum in
 30 filios, et inobedientes ad prudentiam iustorum vt paret p^r
 domino plebem perfectam / Et dixit Zacharias ad angelum:
 Quo argumento . istuc cognoscam, ego enim sum senex . et
 vxor mea prouecte etatis est / Ac respondens angelus dixit ei.
 Ego sum gabriell qui astiti in conspectu dei, missusque sum
 35 vt loquar ad te, et hec tibi lata nunciem. Et ecce futurus est
 vt sis tacitus, nec fari possis ad eum vsque diem quo hec fiant,
 eo quod non credidisti verbis meis, que implebuntur in
 tempore suo, Et erat populus expectans Zachariam et

¹ Struck out.

mirabantur quod moraretur in templo. Egressus .autem non potuit loqui illis Et cognouerunt quod visionem vidisset in templo Et ipse innuebat illis permansitque nutus†. Et accidit vt impleti sunt dies offitij eius, abiit in domum suam: Post
 5 hos autem dies concepit Elizabeth vxor eius, et occultabat se mensibus quinque dicens /Sic fecit mihi dominus in [fo. 76 diebus quibus me respexit vt auferet probum meum inter homines Cum autem ipsi impletum fuerit tempus pariendi peperit filium. Et audierunt .vicini et cognati eius quod
 10 magnifice dominus misericordia sua esset erga illam, et gratulabantur ei. Et factum est in die octauo Venerunt ad circumcidendum puerum et vocabant eum nomine patris sui Zachariam: Et respondens mater eius dixit. Nequaquam . sed vocabitur Johannes. Et dixerunt ad illam. Nemo est in
 15 cognatione tua qui vocetur isto nomine. Innuebant autem patri eius quid vellet vocari eum. Isque postulatis tabellis . scripsit dicens. Joannes est nomen eius. Et mirati sunt vniuersi, Apertum est autem os eius illico, et lingua eius/ et loquebatur Laudans deum: Et peruasit timor per omnes
 20 vicinos eorum, et per omnem montanam regionem. Judee diuulgabantur omnia hec, et proficerunt omnes qui audierant in corde suo dicentes. Quis nam puer Hic erit. Et manus domini erat cum illo Puer autem crescebat, et corrob[or]atur spiritu et erat in desertis, donec veniret dies quo ostendens
 25 erat apud Israelitas./

/EZECHIAS.

[fo. 76b

[rest of page blank.]

/JOSIAS.

[fo. 77

[rest of page blank.]

/HYRENEUS.

[fo. 77b

[rest of page blank.]

/PETRUS ET PAULUS

[fo. 78

35 SYMON PETRUS . filius Johannis prouincie Galilee. viro† Bethsaida a fratre Andrea apostolo ductus est ad Jesum. Quem cum intuitus esset Jesus, tu es inquit. Simon filius Joanna, tu vocaberis Cephass . quod interpretatur Petrus. Deinde cum videret Jesus Petrum et Andream mittentes retia in mare (erant enim piscatores) dixit ad illos,

Venite post me et faciam vos piscatores hominum, At illi relictis ilico retibus, secuti sunt illum. Cumque venisset Jesus . in domum petri, vidit socrum illius in Lecto decumbentem . et febricitantem tetigitque manum illius, et reliquit
 5 illam febris et surrexit, et administrauit illis. Alio autem tempore, quarta vigilia noctis, venit ad discipulos Jesus, ambulans super mare . quem cum vidissent ambulantem super mare, turbati sunt, dicentes phantasma este† ac pre metu exclamauerunt. Sed statim Loquutus est illis Jesus, dicens,
 10 Bono animo este, ego sum, ne terreamini. Respondens . autem illi Petrus, dixit, Domine, Si tu es, iubeto me ad te venire super aquas, At /ille dixit, veni, Et cum descen- [fo. 78b] disset e naui Petrus, ambulabat super aquas, vt iret ad Jesum. Ceterum cum videret ventum validum territus est, et cum
 15 cepisset demergeri, clamauit dicens, Domine serua me, Continuo autem extenta manu apprehendit eum, et dixit illi, Exigua fidutia predite, Cur hesitabas? Et cum essent ingressi nauim conquieuit ventus, Porro qui erant in naui accesserunt, et adorauerunt eum dicentes, Vere dei filius es.
 20 Nec silentio pretereundum quod in salutifera eius confessione ore omnium responderit percontanti Christo. Vos autem quem me esse dicitis, Tu es inquit christus¹ filius dei viui, Cui rursum Jesus dixit. Beatus es Simon Bariona . quia caro et sanguis non reuelauit tibi, Sed pater meus qui est in celis.
 25 At ego vicissim dico tibi, quod tu es Petrus, et super hanc petram edificabo meam ecclesiam, et porte inferorum non valebunt aduersus eam. Et dabo tibi claues regni celorum, et quicquid solueris in terra, erit solutum in celis, et quicquid alligaueris erit alligatum in /celis. Tunc edixit dis- [fo. 79]
 30 cipulis suis ne cui dicerent,¹ quod ipse esset Jesus Christus. Ex eo tempore cepit Jesus indicare discipulis suis, quod oporteret ipsum abire Hierosolimam, ac multa pati a senioribus, et principibus sacerdotum, et scribis, et occidi, et tertio die resuscitari Et cum abduxisset enim† Petrus, cepit illum
 35 increpare dicens, propitius sis tibi domine, nequaquam erit¹ tibi domine hoc. At ille conuersus dixit Petro, Abi post me Sathana, obstaculo es mihi, quia non sapis ea que sunt dei, Sed ea que sunt hominum. In hunc certe errorem lapsus est Petrus, vt dispensent domino, agnoscant imbecillitatem nature
 40 humane, ideo et acriter correptus est, ne arroganter de se sentiat, supra quam oportet de se sentire. Sed ita sentiat, vt modestus sit et sobrius, id quod parum prestitit cum postea vnacum Johanne et Jacobo assumptus fuerit ad videndam transfigurationem domini et imprudenter dixerat, domine,

¹ *Interlined.*² *Altered from decerent.*

bonum est nos nobis¹ hic esse, Si vis, faciamus hic tria tabernacula, tibi vnum, et Moysi vnum, et helie vnum, et tamen protinus post /audiuit vocem de nube dicentem. Hic [fo. 79b
 5 ipsum audite, Haud secus commemorat scriptura insignem eius iactantiam qua responderat Christo premonenti de percutiendo pastore, et dispergendo† ouibus eius. Si omnes, inquit, scandalum passi fuerint in te, ego tamen nunquam scandalum patiar: Verum ait illi Jesus. Amen dico tibi, quod in hac nocte, ante-
 10 quam gallus cantet, ter me negabis. Ait illi Petrus, Etiam si oportuerit me mori tecum, non te negabo, quod non multo post . rei eventus probabit¹ probauit. Nam ille ad vocem ancille semel atque iterum palam negauit dominum . etiam non citra iusiurandum. Tertio vero (interrogantibus alijs
 15 quam† astabant) prorsus negauit, non tantum iurando sed etiam execrando, Veruntamen recordatus est statim. Petrus verbi sui quid dixerat ei. Priusque² gallus cantet, ter me negabis, et egressus foras fleuit amare, Duas hic scripsit epistolas ad Iudeos in ponto, Galacia, Cappadocia, Asia, et
 20 Bithynia dispersos. Tandem vltimo Neronis anno a Nerone crucifixus martyrio coronatus est, sepultus Rome in Vaticano./

/COMMEMORATIO S. PAULI.³

[fo. 80

PA[U]LUS apostolus qui ante Saulus, extra duodecim apostolorum, de tribu Benjamin et o[p]pido Judee
 25 Giscalis fuit, quo a Romanis capto cum parentibus suis, Tharsum Cilicie commigrauit, a quibus ob studia legis missus hierosolymam a Gamaliele viro doctissimo, cuius Lucas meminit, eruditus est. Quum autem interfuisset neci martyris Stephani, et acceptis a pontifice templi epistolis, ad
 30 persequendos eos, qui Christo crediderant Damascum pergeret, reuelatione compulsus ad fidem, que in actibus apostolorum scribitur in vas electionis de persecutore translatus est, Quumque primum ad predicationem eius Segrius† Paulus proconsul Cypri credidisset, ab eo quod eum christi fidei
 35 subegerat, sorti[t]us est nomen paulus . et iuncto sibi Barnaba . multis vrbibus peragratis, reuertensque Hierosolymam . a Petro Jacoboque et Johanne gentium apostolus ordinatur. Et post passionem Domini vicesimo quinto anno id est secundo Neronis, eo tempore quo festus procurator.
 40 /Judee successit Felici, Romam vinctus mittitur . et [fo. 80b

¹ Struck out.² At first Primumque altered to Priusque : read Priusquam.³ This rubric struck out by a black line.

biennium in libera remanens custodia aduersus Iudeos de
 aduentu Christi quotidie disputauit. Sciendum autem in
 prima satisfactione, nec dum Neronis imperio roborato, nec
 in tanta erumpente scelera, quanto† de eo narrant historie
 5 Paulum a Nerone dimissum vt euangelium Christi in occi-
 dentis quoque partibus predicaret sicut ipse scribit in secunda
 epistola ad Timotheum, eo tempore quo passus est, de vinculis
 dictat epistolam In prima mea satisfactione nemo mihi
 affuit, sed omnes me dereliquerunt, non eis imputetur.
 10 Dominus autem mihi affuit, et confortauit me, vt per me
 predicacio compleretur, et audirent omnes gentes, et liberatus
 sum de ore Leonis Manifestissime Leonem propter creduli-
 tatem† Neronem significans. Et in sequentibus Liberatus
 sum de ore Leonis. Et statim, Liberauit me dominus, ab
 15 omni opere malo, et saluauit me in regnum suum celeste,
 quod scilicet presens sibi sentiret imminere martyrium. Nam
 et in eadem epistola, premiserat. Ego iam /immolor, [fo. 81
 et tempus resolutionis mee instat. Hic ergo decimo quarto
 Neronis anno, eodem die quo Petrus. Rome pro christo
 20 capite truncatus sepultusque est in via ostiensi. anno post
 passionem domini/ 37.

JULIUS.

PETRUS DOROTHEUS. ETC.

DECIMUS nonus agebatur annus imperij Diocletiani
 Mensis Martius et dies solennis pasche imminebat, cum
 25 edicta principis per omnem terram proponebantur, vt cuncte
 que vsque sunt ecclesie, ad solum vsque destruerentur.
 Scripture sacre igni exur[er]entur. Si quis inter nostros
 alicuius honoris prerogatiua muniretur. sublata hac maneret
 infamis, Si quis seruorum permansisset Christianus libertatem
 30 consequi non potest¹ posset. Hec omnia his que primo aduersum
 nos lata sunt, continebantur edictis, Post non multum vero
 temporis adduntur et alia. Jubetur, vt omnes qui per loca
 singula ecclesijs presunt primo quidem conijciantur in vincula,
 tum deinde omnibus supplicijs simulacris immolare cogantur.
 35 Hic vero ingens spectaculum /sacerdotes dei effecti [fo. 81b
 sunt huic mundo, et angelis et hominibus, cum persecutorum
 crudelitate ad supplicia raperentur, et agones mirandos
 omnibus desudarent./ Illos autem, (qui et multo plures
 fuerint), quos metus oppressit et ante congressionem solus
 40 terror elisit preterire melius puto, Ceteri vero, quorum mens
 promptior, et fides validior fuit, tormenta paciebantur, Flagris
 alij discerpabantur, alij vngulis fodiebantur, alij ignitis

¹ *Struck out.*

Laminis vrebantur, Ex quibus nonnulli quidem fatigati cedebant, alij .vsque in finem patientiam obseruabant, Ex ipsis autem persecutoribus quidam tanquam miseratione vsi adhibebant nonnullos nostrorum ad incesta sacrificia, et
5 quasi sacrificassent conclamabant, cum non sacrificassent. De alijs vero, cum ne appropriassent quidem immundis hostijs acclamabant ipsi quod iam immolassent, et abscedebant/ Primo omnium quoniam/ sicut diximus ignis huius exordium inter solos militares parua scintilla conflauerat,
10 cum diligerentur†. si qui essent inter milites Christiani vt aut immolandum sibi scirent, aut .malitiam pariter vitamque ponendam/ /plurimi ex ipsis militiam pro fide Christi [fo. 82 pauci etiam animas posuere, Cum vero inde flamma sumens initium totam per populos et sacerdotes exaggerasset incendia, possibile non est numero comprehendi, quanti quotidie
15 pene per singulas quasque vrbes et provincias martyres efficiebantur. Etenim apud Nicomediam vir quidam de nobilibus honore et dignitate seculi inclus† simul vt vidit aduersum cultores dei in foro crudelia edicta pendere, calore
20 nimio fidei ignitus publice publice† inspectante populo iniecta manu librum inique legis detrahit ac minutatim discerpit. Augusto in eadem vrbe, simul cum Cesare constituto. Ad quos cum relatum esset religiosi et illustris viri factum, continuo omni in eum credulitatis† genere
25 deseuiantes., ne hoc solum efficere quiuerunt, vt eum mestum aliquis videret in penis, sed leto atque Hilari vultu cum iam viscera in supplicijs defecissent, spiritus tamen letabitur in vultu. Ex quo tortores sui grauius cruciabantur, quod omnia suppliciorum genera consumabant in eum, quem ne tristem
30 quidem ex his reddere poterant. Post hunc /ad [fo. 82b vnum ex Dorothei sodalibus, qui in cubiculo regis erant, quique semper in affectu habiti erant. liberorum intentionis transfertur insania. Etenim cum de immensis supra memorati martyris supplicijs liberius causaretur, educi ipse iubetur
35 in medium atque immolare† compellitur: abnuens, imperatur appendi, et flagris toto corpore laniari videlicet, vt doloris necessitate faceret quod precipiebatur invitus. At ille cum maneret immobilis, visceribus iam pelle nudatis iubetur aceto ac sale perfundi. Cumque etiam hoc tormenti
40 genus constanter ac fortiter tollerasset craticula primis† subterstrata poni iubetur in medio, ibique quod reliquum fuerat in verberibus assumpti corporis superponi et non ad subditum,† sed sensim paulatimque succendi, quo scilicet pena protelaretur in longum. Cumque ministri scelerum
45 hinc modo corpus modo inde versantes per membra singula penas inciperent, et supplicia renouarent sperantes ab eo

elicere se posse consensum, ille firmus in fide, et ouans in spe,
 consumptis iam et igne resolutis carnibus suis /Vlti- [fo. 83
 mum spiritum in fide letus exhalat Tali Petrus (hoc enim ei
 nomen est.) martyrio decoratus, veri Petri extitit et fidei
 5 heres et nominis, Huius institutor in disciplina, et magister
 in officijs que intra palatium exhibebantur. Dorotheus erat
 cubiculi regij prepositus, habens secum offitio, fide, et mag-
 nanimitate parem Gorgonium. Quorum institutionibus
 optimis, omnes pene cubiculi ministri in fide dei vigilanter
 10 et libere persistebant/ Dorotheus igitur et Gorgonius, cum
 Petrum tam crudelibus viderent atque immanibus supplicijs
 cruciari constanter et libere, cur aiunt. Imperator punis in
 Petro mentis sententiam que in nobis omnibus viget? Vt
 quid in illo crimen ducitur, quod a nobis omnibus fatetur¹
 15 confitetur, Hec nobis fides, hic cultus et vnanimis eademque
 sententia. Quos ille cum in medium nihilominus venire
 iussisset, similibus pene vt priores supplicijs, affectos, ad
 vltimum laqueo appensos necari iussit. Tunc et Anthinus
 ipsius vrbis episcopus in domini Jesu Christi confessione
 20 perdurant,† martyrij /gloriam capitis obtruncacione [fo. 83b
 suscepit. Hunc autem tanquam vere bonum pastorem
 martyrij preeuntem .vniuersa pene gregis sui multitudo
 prosequitur. Accidit namque apud Nicomediam in ipsis
 diebus partem aliquam pallacij incendio conflagare. Hoc
 25 imperator a nostris factum falsa presumptione presumpsit ex
 quo inestimabili† furore .succensus, iubet omnes nostros
 aceruatim collectos alios quidam† gladio obtruncari alios
 ignibus conflagare†. Sed in illis per diuinam gratiam maior
 fidei ignis ardebat. Denique cum assistentes ministri inter-
 30 rogarunt singulos, si qui forte sacrificaturi vellent, dimitti
 tam viri quam mulieres, ne interrogari quidem si† paciebantur .
 sed vltro vel flammam irruere, vel cedentibus gladijs certatim
 obiectare ceruices. Cunque† iam illis ipsis spectatoribus
 nimietas credulitas† horresceret, ministri scelerum patrem†
 35 populi nauiculis iniectam, in medium pelagi abducunt,
 ibique in sententia fidei persistentes precipitabant in pro-
 fundum /In tantum vero apud eos rabies crudelitatis [fo. 84
 exarsit, vt regios, pueros, martyres effectos, cum secundum
 humanitatis ordinem fuissent sepulture mandati, effoderunt
 40 denuo corpora eorum proijcerent in mare .hoc dicentes, Ne
 forte dij afficiantur Christianorum, et illi qui deos adorare
 nolunt seruos nostros .incipiant adorare: Putant enim quod
 diuinus apud nos honos martiribus deferatur./

¹ Struck out.

CIRILLUS.

[a vacant space.]

[fo. 84*b* blank.]*/NATHANAEL.*

[fo. 85

[rest of page blank.]

[fo. 85*b* blank.]*/MARIA MAGDALENA.*

[fo. 86

PRIMO vero die Sabbatorum. Marie† magdalena (de qua
 10 eiecerat septem demonia Jesus), venit mane, cum adhuc
 tenebre essent ad monumentum videtque lapidem sublatum a
 monumento ; Currit ergo, et venit ad Simonem Petrum, et ad
 alterum illum discipulum. quem amabat Jesus, et dicit illis,
 Sustulerunt dominum e monumento, et nescimus vbi posuerunt
 eum. Exijt ergo Petrus et ille alius discipulus, et venerunt ad
 15 monumentum. Currebant autem dno¹ simul, et ille alius
 discipulus precucurrit citius petro. Venitque prior ad monu-
 mentum. et vidit lintheamina posita et sudarium quod fuerat
 super caput. eius, non cum lintheaminibus positum, sed
 seperatim involutum in vnum locum. Tunc ergo introiuit et
 20 ille alius discipulus. qui venerat prior ad monumentum
 vaditque et credidit, Non dum enim nouerant scripturam. quod
 oportuisset eum a mortuis resurgere, Abierunt ergo rursus
 discipuli, ad semet ipsos. Maria autem stabat. /ad [fo. 86*b*
 monumentum foris plorans. Dum ergo fleret inclinauit se in
 25 monumentum et vidit duos angelos amictos albis sedentes,
 vnum ad caput, et alterum ad pedes illic vbi posuerant corpus
 Jesu. Dicunt ei illi. Mulier quid ploras, Dicit eis. Sustu-
 lerunt dominum meum, nec scio vbi posuerunt eum. Hec cum
 dixisset, conuersa est retrorsum, et vidit Jesum stantem, nec
 30 sciebat quod Jesus esset. Dicit ei Jesus, Mulier quid ploras ?
 Quem queris. Illa existimans quod hortulanus esset, dicit ei.
 Domine si tu asportasti eum, dicito mihi vbi posueris eum, et
 ego illam tollam. Dicit ei Jesus. Maria. Conuersa illa, dicit
 ei, Rabboni, quod dicitur magister dicit ei Jesus. Noli me
 35 tangere. Nondum enim ascendi ad patrem meum. Sed vade
 ad fratres meos, et dic eis. Ascendo ad patrem meum, et
 patrem vestrum, deum meum et deum vestrum. Venit Maria
 Magdalena annuncians discipulis, quod vidisset dominum et
 ea dixisset sibi./

¹ Thus: read duo.

/S. JACOBUS FRATER IOHANNIS. [fo. 87

JACOBUS Zebedei filius vocatus erat a Christo ad apostolatum, cum fratre suo Joanne Euangelista. Cum enim progredieretur† Christus a Mari Galilee. vidit duos fratres
 5 Jacobum Zebedei et Johannem fratrem eius in naui cum Joanne.¹ Zebedeo patre suo sarcientes retia sua, et vocauit eos, At illi protinus relictā naui et patre suo, secuti sunt eum. Hij duo referuntur a Marco euangelista accessisse ad eum dicentes Preceptor volumus, vt quicquid petierimus facias
 10 nobis. Ille vero dixit eis. Quid me vultis facere vobis, Illi vero dixerunt ei. Da nobis vt vnus tibi a dexteris, et alter tibi a sinistris sedeamus in gloria tua. Jesus, autem dixit illis, Nescitis quid petatis, potestis bibere poculum quod ego bibo, et baptismati quod† ego baptizor, baptizari, At illi dixerunt ei,
 15 possumus. Jesus, autem dixit illis, poculum quidem quod ego bibo, bibetis, et baptismati quo ego baptizor, baptizabimini, Ceterum sedere mihi a dextris ac sinistris, non est /meum dare, sed ijs continget quibus paratum est. [fo. 87b
 Juxta hec christi verba Jacobus mortis poculum bibebat, sub
 20 herode capite truncatus. Is vero qui iudici illum detulerat cum videret eum christum profitentem confessus est, et ipse se esse christianum Ducti sunt igitur ambo pariter ad supplicium et cum ducerentur in via rogauit Jacobum vt illi ignosceret. At ille parumper deliberans, Pax tibi (inquit) (et osculatus est
 25 eum, Et ita ambo simul capite plexi sunt./

ANNA.

[vacant space.]

[fo. 88 blank.]

/MARTHA.

[fo. 88b

30

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/AUGUSTUS.

ESDRAS.

[fo. 89

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/GAMALIEL.

[fo. 89b

[rest of page vacant.]

¹ Struck out.

/S. LAURENTIUS.

[fo. 90

[rest of page vacant.]

[fo. 90^b blank.]

/CORNELIUS.

[fo. 91

5

[rest of page vacant.]

[fo. 91^b blank.]

/ASSUMPTIO BEATE MARIE.

[fo. 92

[rest of page vacant.]

[fo. 92^b blank.¹]

10

/APPOLLO[†] ET AQUILA.

[fo. 93

[Rest of page vacant.]

[fo. 93^b blank.]

/BARTHOLOMEUS.

[fo. 94

15

DE sancto Bartholomeo nihil habet sacra scriptura, nisi
 quod cum ceteris vndecim discipulis vocatus fuerat ad
 apostolatam, et quod post ascensionem domini perseuerauerit
 in oratione. vnanimitate cum ceteris omnibus in cenaculo, et
 cum mulieribus et Maria matre eius² Jesu et fratribus eius.
 Traditum tamen nobis est ipsum citiores Jndas sortitum
 fuisse, quibus predicauit, et euangelium quod est secundum
 Matheum eis tradidit, id quod testatur et Eusebius his verbis./
 Erant adhuc in illis temporibus, nempe quibus imperium
 tenuit Commodus, euangeliste nonnulli, quod ad imitationem
 sanctorum apostolorum in diuersis orbis partibus oberrantes
 per gratiam dei et animi sui virtutem verbum dei et fidem
 christi ignorantibus quibus gentibus inferebant. In quibus
 precipuus et illustris Pantenus habebatur, quem ferunt cum
 ad indos peruenisset repperisse quod Bartholomeus apostolus
 apud eos fidei semina prima condiderit, et Euangelium
 /Mathei hebreis scriptum literis dereliquerit quod per [fo. 94^b
 idem tempus supradictus Pantenus, inibi repertum detulerit.
 Dormiuit autem Albanopoli oppido maioris Armenię./

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¹ The leaf, which is blank, following fo. 92. has not been numbered.

² Struck out.

THOBIAS.

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/AUGUSTINUS.

[fo. 95]

ERAT AUGUSTINUS natione Affricanus† ex municipio
 5 thagaste oriundus Christianis parentibus, neque eis
 omnino obscuris prognatus, Vbi siue propter hereticorum
 tumultus (quibus omnia fere catholice ecclesie sacramenta .
 eo loco fuerunt reiecta, siue propter fidelium diaconorum
 defectum Christi sacro baptismo nondum renouatus parentum
 10 opera et sumptu, prophanis literis traditur imbuendus Atque
 intra paucos annos adeo profecit, vt non solum alijs liberalibus
 artibus, polleret Verum etiam grammatica tam insignis
 haberetur, vt in prima adolescentia grammaticam publice
 profiteri rogaretur. Et nonnullos annos docebat grammaticam
 15 in suo municipio, donec puerilium studiorum tedio affectus, ad
 altiora spiraret. Tum enim doctorum virorum colloquia ac
 erudicionem auditurus Carthaginem commigravit. vbi paulo
 post non sine magna omnium Laude in frequenti scola
 rethoricem professus est, atque ibi perniciosissima manichiorum†
 20 peste /attactus diu ancipiti sententia, huc illuc varijs [fo. 95b
 humane disputationis ventis tumultuabatur. Neque id adeo
 mirum, nam sacras scripturas, quibus solis tanquam anchora
 sacra inter tot opinionum tempestates, humana infirmitas
 stabiliri debeat ob stili rudem et incultam simplicitatem adhuc
 25 fastidiebat Posthec annos fere triginta natus quum adolescentes
 studere quietius Rome et ordinatiore disciplina coerceri quam
 Carthagine soleant audissent. docturus rhetorice Romam
 commigravit. Hinc mediolanum. ad lectionem rethorice ab
 imperatore missus ab Ambrosio episcopo in hospicium
 30 receptus est. Vbi tum publicis Ambrosij contra manicheos¹
 concionibus, tum priuatis scripturarum invicem collationibus,
 victus, a Manicheorum heresi recipiscere cepit reductusque
 ad catholicam professionem appropinquante tum pascha
 circiter annum natiuitatis sue tricesimum tertium² ab Ambrosio
 35 baptizabatur. Atque statim renunciatis omnibus prioris vite
 studijs repudiato diabolo cum vniuersis pompis eius tanquam
 noui domini misterijs iam iniciatus. / nouitati vite [fo. 96
 studebat, ac relictis prophane eloquentie discipulis Christum
 doctorem sequebatur, Atque vt ab omnibus seculi curis
 40 otiosus plenius et prolixius sacras Literas imbiberet, relicto

¹ *Altered from* manichios.

² *Interlined.*

Medialano† in Affricam†. de suis possessionibus tenuiter victurus,¹ cum matre remeavit. vbi triennium delitescens sacrarum Literarum studio, dies noctesque seipsum. mace-
 5 rabat, Eo quidem tempore cum valerius eius vrbis episcopus de alio ordinando episcopo² presbitero (vt res postulabat) apud populum ageret, illi religionem studia, ac virtutem Augustini. honorantes iniecta manu cum episcopo ordinandum obtulerunt, Sic omnibus vno consensu magnoque studio id flagitantibus, invitus multisque³ Lachrimis id deprecatus, ab episcopo
 10 ordinatus est, Ex eo tempore aduersus catholice fidei hostes bellum tentabat, priuatim, publice, domi in ecclesia, lingua; calamo, oportune, importune, mira libertate sincerum dei verbum predicare, ac africanas hereses condemnare cepit, Eo namque tempore tribus perniciosissimis Manichei, donati, et
 15 pelagij heresibus penitus dissipata fuit ecclesia Affrica, quibus omnibus /bellum Augustinus indixit Fortuna- [fo. 96b tum illum Manicheum illius hereseos doctorem Hipponensem presbiterum vicit presbiter, victus rubore suffusus. . Postero die Hippone discessit nunquam remeaturus, Quid plura⁴ hijs atque
 20 alijs multis sancti, atque eruditi viri virtutibus impulsus, episcopus valerius, indignum esse existimans a tam digno presbitero diutius episcopatum retinere cum Carthaginensi episcopo, affrice primate, clauculum per Literas egit, vt in suum ipsius locum et episcopatum sufficeretur Augustinus.
 25 Atque cum annueret. Carthaginensis (contra ecclesie consuetudinem et Canones, viuentis Valerio Augustinus diu reluctant. precibus tandem victus aliorum, in episcopatum constituitur. Pelagianos Hereticorum sectam ante illam etatem non visam per decem annos iugiter laborando. dispu-
 30 tando scribendo, tandem deuicit, Erat Augustinus in studio immodicus, exigui somni, ab omni otio alienus, quod ex tot tantisque eius voluminibus facile scitu est/ Pretera in victu et mensa neque fastidiosus nei supersticiosus. sed parabili. /obsonio inter parcitatem luxumque victitabat. Vestes [fo. 97
 35 etiam calciamenta. et lectualia modestiam semper ostendebant, nec nitida nimis, nec nimis abiecta, Ad refocillandos studiorum Labores nihil preter vinum bibit Ingenio perliberali, et paucis contento erat, Ex redditibus ecclesie magna portiuncula erogabat pauperibus: Hereditates aliorum aliquando ecclesie vltro
 40 oblatas recusauit, non quod pauperibus inuiles forent, sed quia iustum et equum esse videbat vt a mortuorum filijs vel affini- bus possiderentur Quum aliquando ecclesie deficeret pecunia que pauperibus eroganda foret, (secutus Ambrosij magistri

¹ *Altered from victuris.*³ *Interlined.*² *Struck out.*⁴ *Altered from plura.*

doctrinam pariter et exemplum nonnulla de dominicis vasis
frangi et conflari ad vsus indigentium iussit, periurium adeo
detestabatur vt iurare suos domesticos nullo modo permetteret,
Jurantibus ad suam mensam hanc indixit mu[1]ctam vt vnā
5 de statutis potionem perderet. Numerus enim poculorum
secum conuiuantibus semper prefixus erat, Nullam feminam
ad conuiuium nec in domum / suam admisit feminarum [fo. 97b
monasteria non nisi magnis vrgentibus negocijs visitabat. Ad
hunc modum vitam instituens, sese exemplar et formam
10 quādam Christiane religionis omnibus exhibebat. Paucis
annis ante mortem suam omnia volumina que laicus que
presbiter, que episcopus scripserat recensuit quecunque in hijs
recognouit aliter fuisse scripta quam ecclesiastica veritas
posceret a semetipso reprehensa, et correcta sunt in duobus
15 libris, quos de recensione siue retractione librorum nominabat.
Tandem partim senectute, partim barbarorum in affricam
irruentium solitudine confectus post annum etatis sue
septuagesimum sextum bibliotheca sua tradita posteris
ecclesie diligenter custodienda Hippone expirauit.

20 / *SEPTEMBER.**JUDITH.*

[fo. 98]

[rest of page blank.]

[fo. 98b blank.]

/ *NATIUITAS BEATE MARIE.*

[fo. 99]

[rest of page blank.]

25

[fo. 99b blank.]¹/ *DANIELL.*

[fo. 100]

[rest of page blank.]

[fo. 100b blank.]

/ *HESTER.*

[fo. 101]

30

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[fo. 101b blank.]

/ *CYPRIANUS.*

[fo. 102]

CYPRIANUS ingens olim Carthaginis nomen, nunc autem
orbis vniuersi, diuitijs clarus erat, potentia conspicuus, in
35 senatu clarissimus, et precipuus eloquentie princeps, in singulis

¹ A blank leaf following fo. 99 has not been numbered.

doctrinis summus, demonum primum cultor erat, qui postea discipulus Christi, et persecutor amarulentissimus, qui postea magnus veritatis pulgill[†] euasit, verbo et opere nostram perturbabat viam, quoniam ambobus excellebat, qui et ambobus
 5 postea optimus¹ fuit christianus. Quantum vero malum fuit magia his omnibus coniuncta? Ad deum tandem confugit, diu tamen ei creditum non est. Res enim incredibilis videbatur et admiranda, Cyprianum aliquando christianis annumerari, etiam si omnes homines christi sequerentur fidem.
 10 Immutatur tamen, Argumentum vero conuersionis edit manifestum, quod publice libros proposuit magicos, predicat stultitiam, splendidam ex illis concitat flammam, igni, longam deceptionem consumendam /exponit. O gratia [fo. 102b quanta est, ouis sacra fit, caule sacre. Inde pastor factus est,
 15 et fere ex pastoribus optimis[†] et probatissimus non enim Carthaginensium ecclesie presedet soli, seu affrice, que ex illo et per illum celebris in presentem vsque diem est facta, sed et hesperie vniuerse, immo orienti fere ipsi ad finem vsque meridiei, et septentrionis quocunque ille admiratione sua
 20 peruenit. Et vt reliquas eius virtutes omittam, pecuniarum contemptum, superbie dissolutionem, corporis castigationem et puritatem, pristinis motibus contrariam, vestitus moderationem, sublimitatem in colloquijs, pariter et humanitatem, (ita vt ex equo timiuiditas^{†2} abesset, et contumacia) humi cubationes,
 25 vigilias (nam licet tardius hec didicisset, longe tamen preuenientes superauit, in sermonibus disceptacionem, quibus virtutes omnes docuit, et dogmatum ignorantiam purgauit, ac hominum vitas ornauit, et principalis ac regie trinitatis deitatem detruncatam, a quibusdam vero coartatam in pristinam
 30 dignitatem reduxit, in pietatis terminis vnitatis et communerationis permanens. /Hec igitur propter multitudinem [fo. 103 contraham, ac per vite illius dissolutionem, oracionem etiam dissoluam. Insaniebat contra nos Decius, ac omnes penarum formas excogitabat, quedam igitur ex grauibus presentia
 35 erant, alia vero in futurum expectabantur, eque autem decertabat, vt et christianos tolleret et priores persecutores seuitia superaret, seu potius vt christianos omnes, aut Cyprianum solum tolleret. et coram tribunali sisteret. Quantam enim pietate et gloria virum precellere nouerat, tantum etiam sibi
 40 victoriam splendidiorum et clariorem fore putabat, si illum superasset. Postquam enim Cyprianus aggressionem omnem, ac tentationem viriliter ac genere repulisset, non secus ac petra marina incursiones aquarum, tandem in exilium a Decio est pulsus. Verum nequaquam illi cure erat generositas sua, nec

¹ *Altered from optimis.*² *The di interlined.*

ideo oblectabatur quod esset saluatus, neque corporis securitatem ignominie, aut anime periculum quieti preferebat, Sed potissima eius cura erat, ne despiceret illos qui eo /tempore periclitabantur, cum non esset qui eos ad [fo. 103b
 5 certamina instrueret et hortaretur, Si quidem non paruas sermo vires habet ad confirmandum animos eorum, qui iam in virtutis stadio vestes deponunt, ac ideo corpore quidem aberat, spiritu vero aderat, certantesque certando adiuuabat, verum quam Lingua opem ferre nequiret, scriptis tamen succurrebat, et
 10 quomodo? Aliptes factus est, Licet exul esset, adhortationesque conscripsit, et que pietati conuenirent, literis mandauit ac ita solus ipse plures fere per epistolas martyres fecit, quam omnes alij qui laborantibus assistebant. Persuadebat enim non patriam, non genus, non opes, non potentiam, non aliud quid
 15 terrenum veritati preferendum esse, aut virtutis premijs, que recondita essent ijs qui pro bono decertarent. Propter hec itaque gladium contempnendum esse persuadebat, ignemque frigidum esse censendum ac feras truculentissimas cicures esse putandum, famen† vero supernas existimandas esse delitias,
 20 Lachrymas autem domesticorum, necnon Luctus et vlulationes negligendas /esse tanquam maligni illecibras, ac diuini [fo. 104 iteneris impedimenta. Sed et exemplum prope erat, ille idem qui hec dicebat, ac scribebat, omniaque contemnebat. vt solum christum lucrari posset. Cyprianus igitur cum ita sentiret,
 25 talibusque cogitationibus armatus esset, pugiles quam plurimos ad certamina instruebat. At quam mercedem inde retulit? Largissimam et gloriosissimam. denique comprehensus a ministris paterni proconsulis Carthaginensis, ante eum in quoddam secretarium adductus est, cui ita dixit, Sacratissimi
 30 imperatores Galienus¹ et Valerianus ad me Literas dirigere dignati sunt, in quibus sanxerunt vt omnes homines, deos, quos Romani adorant, debeant adorare, et qui contempserint hoc preceptum gladio feriantur. Audiui vero quod tu deorum cultum pro nihilo ducas, vnde hortor vt consulas tibi et deos
 35 honores. Cyprianus respondit. Christianus ego sum et nullos alios deos noui, nisi vnum et verum deum, qui creauit celum et terram mare et omnia que in eis sunt. Huic deo /christiani seruimus, hunc nocteque dieque deprecamur [fo. 104b pro omnibus, etiam pro imperatoribus. Paternus proconsul dixit.
 40 Si in hac voluntate perseueraueris pessima morte peribis. Sanctus Cyprianus episcopus respondit. Bona voluntas est, que deum timet, et ideo non potest immutari. Paternus proconsul dixit. Quia in hac voluntate permanes, secundum precepta principum exilio deputandus es. Sanctus Cyprianus respondit.

¹ The i interlined.

Exul non erit qui deum in mente habebit, quoniam domini est terra et plenitudo eius. Paternus proconsul dixit ad eum. Antequam proficiscaris, dic ubi sint presbiteri, qui in hac Ciuitate esse dicuntur, vel similes tui, Sanctus Cyprianus
 5 respondit, bene atque vtiliter legibus vestris sanxistis, nullos delatores fore debere, idcirco, a me prodi non debent, sed a vobis inveniuntur, quia et hoc censuistis, ut nullus se vltro offerret. Proconsul dixit . Ego a te cum tormentis eos exquiram. Sanctus dei respondit, Per me non /perdentur.
 10 Proconsul¹ dixit.¹ Preceptum principum est, ne [fo. 105 qui christiani conciliabula faciant, vel cœmiteria ingrediantur, et si quis hoc violauerit, gladio animaduertatur, Sanctus dei respondit, Fac quod tibi preceptum est . Cum ergo videret animum eius immutabilem in religione diuina, fecit enim† in
 15 ciuitate Furabilitana exulari, ubi aliquamdiu exemplo boni operis multis profuit, nemini obfuit, Cumque ibi Domino in sanctitate deseruaret, mortuus est paternus proconsul. Et ipse de exilio regressus in quodam hortulo commanebat, Cumque de eo perlatum esset ad Galerium maximum, qui paterno
 20 successerat, misit duos ministros, et iussit eum ad se adduci, Qui cum venissent ad eum, leuauerunt eum in curru suo, et ad Galerum maximum perduxerunt, Qui cum vidisset eum ait. Tu es Stacius Cyprianus. Sanctus Cyprianus respondit . Ego. Galerius Proconsul dixit, Jusserunt tibi principes nostri
 25 adorare deos. Sanctus dei respondit Non faciam, Proconsul dixit . Melius /facies si saluti tue consulas, et deos [fo. 105b non contemnas. Sanctus dei respondit. Salus mea et virtus mea christus dominus est . cui sine fine seruire¹ desidero. Proconsul dixit, vite tue doleo, et vellem consulere tibi. Sanctus
 30 Cyprianus respondit, Consultum mihi melius non esse quero, quam vt Deum mevm adorans, ad ipsum tota mentis auuiditate festinem, quoniam non sunt condigne passionες huius temporis ad superuenturam gloriam que reuelabitur in nobis. Iratus Galerius proconsul ait, Diu sacrilega mente vixisti et nepharie
 35 conspirationis homines aggregasti tibi, et inimicum te dijs et sacris religionibus eorum prebuisti, sed semper autor iniqui nominis et signifer extitisti. Et propterea ceteris (quos sceleri tuo aggregasti) exemplum eris et in sanguine tuo discent disciplinam./ Tunc ergo dictauit sententiam, dicens Stacium
 40 Cyprianum dijs libamina offerre renuentum, gladio animaduerti placet. Cumque duceretur ad decollandum sequebatur eum multitudo populi, et /alij clamabant Moriamur simul [fo. 106 cum sancto episcopo. Et cum peruenisset in locum qui dicitur, sextus, quarto ab vrbe miliario expoliauit se birro, et

¹ Proconsul dixit *above the line.* *Interlined.*

tradidit carrificibus, dalmaticam vero tradidit diaconibus, et stetit in Lineis expectans spiculatorem. Et dum ille appropinquasset iussit suis illi dare viginti aureos, Cumque prostrauisset sese in terram orauit cum Lachrimis et a fratribus
 5 Linteamina offerebantur, Vnde oculos sibi tergebat. Et cum surrexisset ab oratione sententia ex tabella recitata est ita, Status Cyprianus gladio feriat, Et statim respondit sanctus dei Amen Et ceruicem obtulit gladio, temporalemque vitam finiuit, recepturus a deo sine fine perpetuam./

10

JOB.

[rest of page blank.]

[fo. 106b blank.]

/MATHEUS APOSTOLUS.

[fo. 107]

15 **M**atheus qui et Leui ex publicano apostolus est a domino constitutus. Nam cum transiret Jesus e Ciuitate sua, vidit hominem desidentem ad telonium, Matheum nomine, dicitque ei, sequere me., Atque is surgens secutus est eum, Et factum est vt Jesus accumberet in illius edibus, ecce multi publicani et peccatores qui venerant simul accubuerunt
 20 cum Jesu et discipulis illius. Cumque id vidissent pharisei dixerunt discipulis eius. Cur cum publicanis et peccatoribus sumit cibum preceptor vester. At Jesus vbi audiuit, dixit illis, Non opus habent hij, qui validi sunt medico, Sed qui male habent. Quin potius ite et discite quid sit illud, Misericordiam
 25 volo, et non sacrificium. Non enim veni, ad vocandum iustas,† sed peccatores ad penitentiam, Hic primum hebreis Christum predicabat, deinde fertur Aethiopibus predicasse. Cum enim Iudei debitis /cladibus perurgebantur, Sancti apostoli [fo. 107b domini et saluatoris nostri Ceterique discipuli ad predicandum
 30 verbum dei per singulas quasque orbis terre provincias dirimuntur inter quos matheus, sicut nobis traditur Aethiopiam est sartitus,† Quid preterea de illo actum sit, nec scripture, nec historie probate indicant. Melius igitur deo, cui nihil impossibile est, totum committimus quam aliquid temere defin[i]re
 35 velimus auctoritate nostra quod non probamus/

MICHAELL.

[rest of page blank.]¹¹ A blank leaf follows fo. 107, which has not been numbered.

/SUSANNA.

[fo. 108

[rest of page blank.]

[fo. 108b blank.]

/OCTOBER.

OSEE.

[fo. 109

5

[rest of page blank.]

[fo. 109b blank.]

/POLYCARPUS.

[fo. 110

POLICARPUS Johannis apostoli discipulus, et ab eo
 Smyrne episcopus ordinatus totius Asie Princeps fuit.
 10 Quippe qui nonnullos apostolorum et eorum qui viderant,
 dominum magistros habuerit et viderit . Hic propter quasdam
 super die Pasche questiones sub Imperatore Anthono† pio
 ecclesiam in vrbe regente Amiceto Romam venit, vbi plurimos
 credentum Marcionis et Valentini persuasionem† deceptos
 15 reduxit ad fidem, Cumque ei fortuito obuiam fuisset Marcion,
 et diceret. Cognoscis nos? Respondit cognosco primogeni-
 tum diaboli, Postea vero regnante† M. Antonio et L. Aurelio,
 commodo quarta post Neronem persecutione in christianos
 mota. Nunc flagris vsque ad interiora viscerum martyres
 20 Laniabant, ita vt addita corporis, et que natura in archanis
 Locauerat nudarentur. Nunc autem marinas cochleas que con-
 chilia vocant, et acuta quecunque fragmenta in dorsum supina-
 tis martyribus subscruebant, In quibus omne tormenti genus,
 et pene speciem /consumentes, ad vltimos deuorandos [fo. 110b
 25 eos, bestiis exponebant . Sed in his precipue designatur vir
 fortissimus effloruisse, Germanicus nomine qui per gratiam
 diuine virtutis metum corporee fragilitatis exclusit. Volente
 namque proconsule persuasionibus aggredi virum capere, ille
 nihil moratus, sponte dicitur preparatam sibi bestiam prouo-
 30 casse veluti tardantes increpans penas, et inique huius vite
 vltro velocem expetisse discessum, Verum cum ex huius tam
 insigni morte stuporem cepisset astantis populi multitudo, et
 totius Christianorum gentis mirati virtutem de contempnenda
 morte cepissent. Conclamant omnes. Tolle impios. Poli-
 35 carpus requiratur. Insignis autem vir Policarpus primo
 quidem cum audiret vulgus in se adclamationibus excitatum,
 in nullo penitus motus est, sed mansit impavidus.

Tranquillus namque erat moribus et serenus aspectu, ac
 tota alacritate contentus pergebat ad stadium, quo duci fuerat
 40 imperatus. Cum vero tumultus ingens in stadio ex ingressu

eius fuisset¹ / exortus vox de celo delapsa est . Fortis [fo. 111
 esto. O Polycarpe, et viriliter age, Sed authorem quidem
 vocis videre potuit nemo, auditus tamen ad plurimos venit
 Interea animatur ad furorem tumultus populi videntis quia
 5 Polycarpus introducit, Cumque emimus† a pronconsule†
 interrogaretur si ipse esset Polycarpus, se esse confitetur, ergo
 (inquit) habeto etatis tue reuerentiam, et parcens vltime
 senectuti tue, iura fortunam Cesaris, gerens de prioribus peni-
 tudinem, et conclama etiam tu, Tolle sacrilegos. Tum Poly-
 10 carpus, toruo vultu ad populum, qui in stadio residebat,
 aspiciens, eleuata ad celum dextra, cum gemitu proclamauit, et
 dixit, Tolle sacrilegos, Sed insistente proconsule et dicente,
 iura fortunam Cesaris, et dic in Christum commutia² et
 dimitto te, Polycarpus ad hec, Octoginta, (inquit) et sex
 15 annis seruius ei, et nihil me lesit vnquam, quomodo possum
 maledicere et blasphemare regem meum qui salutem
 / mihi dedit. Cumque rursum vehementius vrgeretur [fo. 111b
 et† fortunam Cesaris iuraret Si hanc (inquit) iactantiam queris,
 vt ego fortunam cesaris iurem, et quis sim ignorare te simulas,
 20 cum omni libertate audi a me quia Christianus sum, Si vero
 etiam rationem vis christiane religionis accipere, statue diem,
 et audi . Proconsul dixit. Suade hoc populo. Polycarpus ait.
 Tibi quidem respondi. Docemur enim principibus et potesta-
 tibus his que a deo sunt honorem deferre, eum scilicet qui
 25 religioni non sit contrarius Populo autem furenti satisfacere
 non est meum . Proconsul dixit. Bestias habeo paratas qui-
 bus subrigeris, nisi cito penitueris. At ille respondit, Adhi-
 beantur. Nobis enim immobilis stat sententia. Nec possu-
 mus de bono ad malum per penitudinem commutari Melius
 30 autem erat, si hij mutarentur ad bona qui perseuerant in
 malis. Tunc proconsul. Igni te (inquit) faciam consumi
 / si tibi bestie contemnende videntur, nec propositi [fo. 112
 recipis penitudinem. At ille, Ignem minaris (inquit) hunc qui
 ad momentum incenditur, et paulo post extinguitur, quia
 35 ignoras futuri iuditij ignem eternum, qui ad perpetuas penas
 preparatus est impiorum, Sed quid moraris? Adhibe vtrum
 voles. Hec et multa alia his similia dicens Polycarpus, con-
 fidentia simul et letitia replebatur ita vt alacritatem vultus
 eius responsionumque constantiam proconsul maximo stupore
 40 miraretur. Misso igitur Curione ad populum, iubet voce
 maxima protestari Polycarpum tertio confessum Christianum
 se esse. Quo audito vniuersa multitudo, tam gentilium quam

¹ There are catchwords mihi dedit at foot of fo. 110b ; but they do not seem to belong to the text here ; but they are the first words of fo. 111b.

² Thus : read conuitia.

iudeorum Smyrnensium ciuitatis, cum ingenti furore adclama-
bant, Hic est Asie doctor, et pater christianorum nostrorum
autem subuersor deorum . Ipse est qui multos docet, ne im-
molent, neue adorent deus.[†] Tunc illi omnes pariter [fo. 112b
5 /conclamarunt, vt Policarpus v[i]uus a[r]deret. Oportebat enim
visionem eius quam de¹ ardente ceruicali vidit impleri. Que
cum quibusque² locis² dicto citius generentur ipsis populis ligna,
vel de balneis vel de publicis quibusque locis et sarmenta con-
gregantibus discipuli² precipue Judeis ardentius ad hec ex more
10 feruentibus cum omni velocitate, extructus est rogos. Vt
ergo expedita sunt, que ad ignem pertinebant cum eum vellent
rogo impositum etiam clauis affigere ait, sinite me. Qui enim
dedit mihi ignis ferre supplicium, dabit vt sine clauorum
affixione flammam immobiliter perferam. Tum illi omissis
15 clauis vinctis visi[†] sunt solis, atque subiiciunt ignem homines
ignis eterni Cumque flamma ingens reluxisset, Vidimus mi-
racula o[mn]es nos quibus ea deus videre concessit, Ex quibus
et quam plurimi a domino ad hoc reseruati sunt vt annuncii-
arent /ceteris que viderunt. Flamma etenim in modum [fo. 113
20 camere curuata specie quasi velum nauis vento sumante,
supra corpus ma[r]tyris stetit, quod corpus in medio positum
non erat vt caro ardens, sed tanquam si aurum et argentum in
fornace candesceret Tum preterea odorem naribus hausimus
tanquam thuris incensi vel preciocissimi fragrantis vnguenti.
25 Passus est autem annum agens octuagesimum sextum vij^{mo}
kal. Februarij.

LUCAS.

LUCAS genere quidem Antiochenus, arte medicus, Comes
vero Pauli, et ceterorum apostolorum socius et necessar-
30 ius fuit His ergo secundum hanc medicinam quam ex aposto-
lorum vel societate vel traditione suscepit, duos nobis mede-
cinales libros /quibus non corpora sed anime curentur [fo. 113b
explicuit. Euangelium videlicet, in quo etiam sic prefatur
Sicut tradiderunt nobis inquit hi quod ab initio ipsi viderunt
35 et ministri fecerunt verbi dei, quos et ab initio sequutus sum,
Et actus apostolorum quos non¹ iam auditu perceperat Sed
oculis inspexerat. Tradunt autem quod euangelium suum ex
Pauli ore descripserit, et ipsum sit quod apostolus suum
Euangelium solet nominare, cum dicit, Secundum euangelium
40 meum. Sicut et Marcus, que ex ore Petri fuerant predicata,
conscripsit. Igitur euangelium sicut audierat scripsit.³ Acta

¹ Interlined.

² Struck out.

³ Altered from scripserat.

vtraque¹ apostolorum sicut viderat composuit vixit octoginta et quatuor annos, vxorem non habens, Sepultus est Constantino-
poli, ad quam vrbem vicesimo Constantij anno ossa eius cum reliquijs Andree apostoli translata sunt de Achaia./

5

/AMOS.

[fo. 114

[rest of page blank.]

[fo. 114^b. blank.]*/SYMON ET JUDAS.*

[fo. 115

10 **S**IMON Cananeus, cognomento Judas, frater Jacobi episcopi,
qui et successit illi in episcopatum post obitum Jacobi
cognomento iusti, vixit annos viginti supra centum, Crucifixus
autem sub Traiano prefecto mota persecutione graui dormiuit
Judas frater Jacobi paruam quidem que de septem catholicis
est, epostolam reliquit Et quia de libro Enoch qui apocrifus
15 est in ea assumit testimonium, a plerisque reiicitur, tamen
auctoritate vetustate, iam et vsu meruit, et inter sanctas
scripturas computa[†] tue[†]./

/ABDIA.[fo. 115^b

[rest of page blank.]

20

/JONAS.

[fo. 116

[rest of page blank.]

/NOUEMBER. OMNES SANCTI DEFUNCTI.[fo. 116^b

NOLO vos ignorare fratres de ijs qui obdormierunt, ne
doleatis, quemadmodum et ceteri non habentes spem.
25 Nam si credimus quod Jesus mortuus est et resurrexit sic et
deus nos[†] qui obdormierunt per Jesum adducet cum illo, Hoc
enim vobis diuinus[†] in verbo domini quod nos qui viuimus et
reliqui erimus in aduentum domini nequaquam preueniemus
eos qui dormiunt, quoniam ipse dominus cum hortatu et voce
30 archangeli, ac tuba dei descendet de celo, et mortui in christo
resurgent primum, deinde nos qui viuimus, qui reliqui erimus,
simul cum illis rapiemur in nubibus in occursum domini in
aera, et sic semper cum domino erimus, proinde consolemini
vos mutuo sermonibus his./

¹ que is struck out.

/MICHEAS.

[fo. 117

[rest of page blank.]

[fo. 117^b blank.]

/MARTINUS.

[fo. 118

[rest of page blank.]

[fo. 118^b blank.]¹

/ABACUC.

[fo. 119

[rest of page blank.]

[fo. 119^b blank.]

/SOPHONIAS.

[fo. 120

[rest of page blank.]

[fo. 120^b blank.]

/EDMUNDUS REX.

[fo. 121

[rest of page blank.]

[fo. 121^b blank.]

/ZACHARIAS.

[fo. 122

[rest of page blank.]

/ANDREAS.

[fo. 122^b

[rest of page blank.]²

20 **/DECEMBER.**

NICOLAUS.

[fo. 123

[rest of page blank.]³

[fo. 123^b blank.]

/CONCEPTIO MARIE.

[fo. 124

[rest of page blank.]

[fo. 124^b blank.]

¹ A blank leaf follows fo. 118 which has not been numbered.

² A blank leaf follows fo. 122 which has not been numbered.

³ A blank leaf follows fo. 123 which has not been numbered.

/LAZARUS.

[fo. 125]

[rest of page blank.]

[fo. 125^b blank.]

/THOMAS APOSTOLUS.

[fo. 126]

5

[rest of page blank.]

[fo. 126^b blank.]

/NATALIS DOMINI.

[fo. 127]

FACTUM EST AUTEM in diebus illis exijt decretum a
 Cesare Augusto vt censeretur totus orbis. Hec descrip-
 10 tio prima facta est, preside Syrie Cyrenio¹ Et ibant omnes vt
 profiterentur in suam quisque Ciuitatem. Ascendit autem et
 Joseph a Galilea de Ciuitate Nazareth in Judeam in Ciuitatem
 Daudid que vocatur Bethlem, eo quod esset de domo et familia
 dauid vt profiterentur cum Maria desponsa sibi vxore, que
 15 erat pregnans. Accidit autem cum essent ibi completi sunt
 dies pariendi, et peperit filium suum primogenitum, ac fascijs
 eum involuit, reclinauitque eum in presepi, quod non esset ei[s]
 locus in diuersorio, et pastores erant in regione eadem vigilan-
 tes et excubantes nocte super gregem suum. Et ecce Angelus
 20 astitit illis, et claritas domini circumfulsit illos, et timuerunt
 /timore magno. Et dixit illis angelus, Ne timeatis. [fo. 127^b
 Ecce enim annuntio vobis gaudium magnum, quod futurum
 est toti populo, quia natus est vobis hodie seruator, qui est
 christus dominus in Ciuitate Daudid. Et hoc vobis signum.
 25 Inuenietis infantem fascijs involutum positum in presepi.
 Et subito facta est cum angelo multitudo militie celestis Lau-
 dantium deum et dicentium Gloria in altissimis deo, ac in terra
 pax hominibus, bona voluntas, Et factum est vt discesserunt
 ab eis angeli in celum et homines pastores Loquebantur inter
 30 sese, Transeamus iam Bethlem vsque, et videamus hoc quod
 audimus accidisse quod dominus aperuit nobis. Et venerunt
 festinantes, et invenerunt Mariam et Joseph. et infantem posi-
 tum in presepi Cum vidissent diulgauerunt de verbo, quod
 dictum erat ipsis de puero hoc. Et omnes qui audierunt
 35 mirati sunt de ijs que dicta erant a pastoribus /ad [fo. 128
 ipsos, porro Maria conseruabat omnia verba hec, conferens in
 corde suo, Et reuersi sunt pastores glorificantes ac Laudantes
 deum super omnibus que audierant et viderant ita vt dictum
 fuerat ipsis./

¹ The i interlined.

STEPHANUS.

STEPHANUS plenus gratia ac fortitudine edebat prodigia
et signa magna in populo Exorti sunt autem quidam e
synagoga que appellatur libertinorum et Cyrenensium, et
5 Alexandrinorum, et Cilicum at Asianorum disputantes cum
Stephano, nec poterant resistere sapientie et spiritui qui loque-
batur. Tunc subornarunt viros, qui dicerent. Audivimus eum
dicentem verba contumeliosa in Mosen ac deum. Commouer-
untque plebem et Seniores et scribas, atque invadentes corripue-
10 runt eum, et adduxerunt in consilium statueruntque falsos
/testes qui dicerent. Homo iste non cessat loqui verba [fo. 128b
contumeliosa aduersus Locum sanctum hunc et legem Audiui-
mus erim eum dicentem. Jesus Nazarenus iste demolietur
locum hunc, et mutabit instituta que tradit nobis Moses, Et
15 intuentes eum omnes qui sedebant in concilio viderunt faciem
eius tanquam faciem angeli, Dixit autem princeps sacerdotum.
Num hec ita se habent, at ille ait, viri fratres et patres audite.
Deus glorie apparuit patri nostro Abrahe. Atque hic longum
exorsus sermonem. Historiam patriarcharum seruato ordine
20 deducit ab Abraham ad Mosen quem in typo christi ostendit a
fratribus quidem negatum, sed a deo constitutum et redemp-
torem populi Israelitici ex Egiptiaca seruitute, et hunc Mosen
qui tantus erat apud deum de christo seruatore et redemptore
manifestam docet premonstrasse per¹ promissionem quam
25 quando sui contribules quorum erant testamenta et legis con-
stitutio et promissio obstinatis /animis repulissent et [fo. 129
contempsissent Paulo vlterius in sermone progressus deducta
historia usque ad dauid et Salomonem totus inobduratam
obstinatum malitiam zelo domini efferuescens exarsit et ait.
30 Duri ceruice et incircumcisi corde et auribus, vos semper
spiritui sancto resistitis sicut patres vestri et vos, Quem
prophetarum non sunt persecuti patres vestri Et occiderunt
eos qui prenuntiabant de aduentu iusti illius, cuius nunc
vos proditores et occisores fuistis, qui accepistis Legem per
35 dispositiones angelorum nec seruastis. Audientes autem hec
dissecabantur cordibus suis, et stridebant dentibus suis in eum.
Cum autem esset plenus spiritu sancto, intentis in celum oculis
vidit gloriam de. Et Jesum stantem a dextris dei Exclaman-
tes autem voce magna continuerunt aures suas, et impetum
40 fecerunt vnanimiter in eum. Et eiectum eum e Ciuitate
lapidabant Stephanum¹ invocantem¹ et¹ /ac testes [fo. 129b
deposuerunt vestimenta ad pedes adolescentis, qui vocabatur
Saulus Et lapidabant Stephanum invocantem et dicentem,

¹ Struck out.

Domine Jesu suscipe spiritum meum. Positis autem genibus clamauit voce magna. Domine ne statuas illis peccatum hoc. Et cum hoc dixisset obdormiuit./

IOHANNES EVANGELISTA.

5 **I**OHANNES filius Zebedei frater illius Jacobi apostoli quem Herodes post passionem Domini decollauerat et apostolus fuit et propheta, et Euangelista, apostolus, quia scripsit ad ecclesias vt Magister, Propheta, vidit enim in pathmo insula in quam fuerat a domitiano principe ob domini
10 testimonium relegatus, Apocalipsim infinita futurorum misteria continentem Euangelista, quia librum euangelij condidit, quod excepto Matheo alij ex duodecim apostoli non fecerunt. Sed et ipsum eius Euangelium /multum distat a [fo. 130 ceteris. Matheus quasi de homine incepit scribere. Liber
15 generationis Jesu Christi filij Daud, filij Abraham. Lucas a sacerdotio Zacharie. Marcus a prophetia Malechie prophete et Esaie. Joannes vero noster quasi aquila ad superna volat, et ad ipsum patrem prouenit, dicens, In principio erat verbum et verbum erat apud deum et deus erat verbum. hoc
20 erat in principio apud deum. Non enim ab inferioribus cepit vt ceteri. neque solis invenitur differre principijs, sed per totius fere euangelij textum grandior ceteris incedit atque sublimior. Nec ipse ad scribendum absque certa ratione descendit, sed quia illa iam aliorum euangelistarum fuerat
25 intentio vt in suscepti morarentur hominis sacramento, et de ipsa deitate dogma periclitabatur taceri, ad scribendum euangelium omnium nouissimus Christo inspirante, accessit, rogatus ab Asie episcopis aduersus Corinthum, aliosque hereticos et maxime tunc. Ebionitarum dogma consurgens
30 qui asseruerunt Christum ante Mariam non fuisse. Vnde et /compulsus est diuinam eius natiuitatem [fo. 130b ediscere.¹ Et quis Joannes hic fuerit, et vnde, et quibus ortus parentibus vbi consideraueris, ac deinde eius vocem sapientiamque didiceris, non illius esse doctrinam, sed diuine
35 virtutis que eius animam inspirauit, plane cognosces. Patria fuit Galilea regione abiecta quam continentes scribe dixerunt. Interroga et vide. quod ex Galilea non surgit propheta. Patre ortus est piscatore, et ipse cum patre Zebedeo et fratre Jacobo piscabatur. scissaque resarciebat retia. Vnde et
40 expers fuit externe doctrine, et omnium penitus Literarum. Hic tamen piscator circum stagna, retia, pisces, semper versatus a Bethsaida Galilee patre piscatore paupere, et rudi,

¹ The s of ediscere is struck out.

qui literas neque ante; neque postquam Christum secutus est
 vsque didicit quid loquitur, quam aggreditur disputationem.
 Nunquid de rebus agrestibus aut fluuialibus, quibusue
 instrumentis pisces capiantur. Huiusmodi enim a piscatore cog-
 5 noscere quispiam expectaret. / Verum aliud narrantem [fo. 131
 audiemus hoc¹ est¹ que in celis est² sunt, Talem enim et tam
 profundam doctrinam viuendi rationem et philosophiam ad
 nos affert, qualem non aliunde quam ab ipsis spiritus sancti
 thesauris potuerit acceperisse. Non enim humane simpliciter est
 10 anime, de immortalis et beata illa natura, et que cum illa sunt
 potestatibus de natura corporum mortalium, et eorum futura
 immortalitate, de supplicio, de futuro iudicio, de verborum,
 cogitationum, et sententie vnus cuiusque examinibus intelli-
 gere, quid homo sit, quid mundus, quid vere sit, quid cum non
 15 sit esse videatur, quid vitium, quid virtus. Et profecto hoc
 maximum est argumentum, nihil ex seipso Joannem Locutum,
 quod homo illiteratus et rudis circa stagna, retia, pisces
 semper versatus, Euangelio suo vniuersum consiliauerit orbem
 Syri enim Egiptij, Indi, Perse, Ethiopes et innumere alie
 20 gentes illius Euangelium in suam transferentes linguam,
 homines barbari, philosophari didicerunt./

/Q[u]artodecimo igitur anno secundum† post [fo. 131b
 Neronem persecutionem mouente Domitiano Ephesi captus et
 Rome in feruentis olei dolium missus cum incolumis euasisset,
 25 atque purior et vegetior exiisset quam intrauerat in Pathmon
 insulam relegatus est. Interfecto autem Domitiano et actis
 eius ob nimiam credulitatem† a senatu resc[i]scis sub pertinace
 principe redijt Ephesum, ibique vsque ad Traianum principem
 perseuerans totius Asie fundauit rexitque ecclesias. Hic
 30 itaque vir sanctissimus admirationis plenus arcana redundans
 sapientia Christo charissimus columna omnium que in orbe
 sunt ecclesiarum qui celi clauis habuit, qui christi Calicem
 bibit qui super pectus domini multa cum fiducia recubuit, cui
 christus sue commiserat matris tutelam, multo confectus senio
 35 68. post passionem Domini. Anno. Ephesi mortuus iuxta
 eandem urbem est sepultus./

/INNOCENTES.

[fo. 132

DIGRESSIS autem magis ecce angelus domini apparet
 in somnis Joseph, dicens, Surge et assume puerum
 40 ac matrem illius et fuge in Egiptum et esto illic donec dixero
 tibi: futurum est enim vt Herodes querat puerum ad perden-
 dum eum. Ille vero excitatus assumpsit puerum et matrem

¹ Interlined.

² Struck out.

eius noctu, et secessit in Egiptum . et fuit illic vsque ad obitum
Herodis vt perficeretur quod dictum fuerat a domino per pro-
phetam dicentem Ex egipto vocaui filium meum. Tunc
Herodes vbi vidit sibi illusum fuisse a Magis, indignatus, est
5 vehementer, ac missis sattellitibus interfecit omnes pueros qui
erant Bethlem et in omnibus finibus Bethleemiticis quoquot
essent bimuli ant minores . iuxta tempus quod exacte cognoue-
rat ex magis. Tunc perfectum est quod dictum fuerat ab
Hieremia propheta / quum ait. Vox in Rhama audita [fo. 132b
10 est, Lamentatio, ploratus at fletus multus Rachel plorans filios
suos, et noluit consolacionem admittere propterea quod non
sint.

PART II.

/HORARUM CANONICARUM SERIES. [fo. 133

¹*Dominice† prime† Aduentus Domini.*

AD MATUTINAS.

5 *ANTE omnes horas tam diurnas quam nocturnas per totum
anni cursum dicatur. Oratio dominica . qua dicta
continuo incipiet sacerdos. Domine labia et cetera Deus in
adiutorium et cetera. Gloria patri et cetera . cum Haleluya.*

*Hic mos toto anno obseruandus est, excepto quod a septua-
gesima vsque ad Pascha in loco Aleluya dicetur Laus tibi
10 domine Rex eterne glorie.*

*Inuitatorium² Christum dominum per prophetas pro-
missum Venite adoremus. Psalmus. Venite exultemus et
cetera . cum Gloria patri et cetera.*

Hymnus Verbum supernum et cetera.

15 *Psalmi ex ordine designati. Finiantur autem psalmi omnes
et cantica per totum annum cum Gloria patri et cetera.*

*Antiphona. Nox precessit dies autem appropinquauit,
Abijciamus ergo opera tenebrarum et induamur arma lucis.*

*Lectiones tres, ex kalendario designato petende sunt. ³Quarta
20 lectio ex Daniele ca. 9. Septuaginta hebdomadas . abbreviate
sunt, vsque ad perseuerabit desolacio.³ Benedictio⁴ ad primam
lectionem reddenda Benedictione perpetua benedicat nos pater
eternus. Ad. 2^{am}. Deus dei filius nos benedicere et adiuuare
dignetur. Ad. 3^{am}. Spiritus sancti gratia illuminet corda⁵ sen-
25 sus et corda nostra. Ad. 4. In charitate perfecta confirmet
nos Trinitas sancta. Porro vnaqueque lectio siue ad Matutinas
siue ad vespertinas horas cum Jube domine benedicere. Sacer-
dote benedictionem subiungente inchoabitur atque terminabitur
cum Tu autem Domine miserere nostri . /et responde- [fo. 133b
30 bitur Propter magnam misericordiam tuam.*

¹ Hereafter the words in italics are those underlined in red in MS.

² Inuitatorium non repetatur amplius ante finem psalmi. Et psalmus alter-
natim dicatur : in m. in another hand.

³—³ “Quarta . . . desolacio” struck out.

⁴ Benedictiones Hec regula ponatur ante lectiones : marginal note in different
hand. Benedictiones struck out. Struck out.

Deinde¹ *Finitis*² *lectionibus*² sequatur psalmus Miserere mei Deus et cetera. *Qui psalmus hoc in loco dicendus est cotidie usque ad Natalem domini, et a septuagesima ad pascha Alijs autem temporibus dicatur* Te deum laudamus et cetera.

5

AD LAUDES.

*Finita*¹ *oratione*¹ *dominica*¹ sacerdos incipiet Deus in adiutorium et cetera . *ut supra ad matutinas :*

Psalmi ex ordine designati et canticum Benedictus et cetera

³Ante Benedictus dicatur capitulum ex sapientialibus libris. Et
10 respondeat Deo gratias³.

Antiphona. Gaudete in domino semper. Modestia vestra nota sit omnibus hominibus., dominus prope est.

Omnes collectas precedat. Dominus vobiscum et cetera.

Oremus.

15 Excita quesumus domine potentiam tuam et veni ut ab imminentibus peccatorum nostrorum periculis te protegente eripiamur, et te liberante saluemur. Qui vivis et cetera/ *cum* Dominus vobiscum et cetera. Benedicamus et cetera.

*Postremo sequantur preces*⁴ *cum*⁵ *prostratione*⁵ hoc modo.
20 Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster et cetera.

Sacerdos. Et ne nos et cetera.

R. Sed libera et cetera.

Sacerdos, ostende nobis domine misericordiam tuam.

25 *Resp.* Et salutare tuum da nobis.

Sacerdos. Domine saluum fac Regem.

Resp. Et exaudi nos in die qua invocauerimus te.

Sacerdos. Sacerdotes tui induantur iustitia.

R. Et sancti tui exultent.

30 *Sacerdos.* Saluum fac populum tuum domine.

R. Et benedic hereditati tue.

Sacerdos. Da pacem domine in diebus / nostris qui.¹ [fo. 134

R. Quia non est alius qui pugnet pro nobis nisi tu solus
deus.

35 *Sacerdos.* Dominus vobiscum . et cetera.

¹ Struck out.

² Interlined in a different hand.

³⁻³ "Ante . . . gratias" in margin, in a different hand, marked for insertion here.

⁴ Hee preces dicantur ad primam [both words *interlined*] post primam [struck out] antiphonam de trinitate: *marginal note in a different hand.*

⁵ Red line through these two words.

Oremus.

Domine sancte pater omnipotens eterne deus . qui nos ad principium huius diei peruenire fecisti . tua nos hodie serua virtute, et concede vt in hac die, ad nullum declinemus peccatum, nec vllum incurramus periculum sed semper ad tuam iustitiam faciendam omnis nostra actio tua moderacione dirigatur Per christum et cetera.

AD PRIMAM.

Post recitatam dominicam orationem incipiet sacerdos. Deus
10 in adiutorium et cetera . *vt supra ad Matutinas.*

Hymnus. Jam lucis et cetera.

Psalmi ex ordine designati: atque in diebus dominicis et festiuis sequetur symbolum Athanasij. Quicumque vult et cetera.
In alijs diebus Credo in deum patrem et cetera.

15 *Antiphona.* Te iure laudant, te glorificant omnes creature tue. O beata Trinitas. ¹Hic dicantur preces cum prostratione¹.

²*Sacerdos.* Dominus vobiscum et cetera.³ ¹Oremus. Sequatur oratio de die. Excita quesumus et cetera vt supra ad Laudes. et finiat cum per Christum dominum nostrum.² Finitis
20 precibus legatur loco martilogij. Historia de festo Si que contigerit.

*Deinde*⁴ post⁵ quam⁵ lectam⁵ *dicet Sacerdos.*

Preciosa est in conspectu domini.

R. Mors sanctorum eius.

25 Oremus.

Sancta Maria mater domini nostri Jesu Christi atque omnes sancti iusti et electi dei. /orent pro nobis. [fo. 134b peccatoribus⁴ ad⁴ per⁵ dominum deum nostrum . vt nos ab eo et adiuuemur et saluemur. Qui in trinitate perfecta viuit et
30 Regnat deus . per omnia et cetera.

Dominus vobis[cum] et cetera Benedicamus et cetera. Hoc⁶ loco⁶ dicantur⁶ preces.⁶

AD TERTIAM.

Deus in adiutorium et cetera *vt supra ad Matutinas.*

35 *Hymnus.* Nunc sancte nobis spiritus et cetera.

Psalmi ex ordine designati.

¹—¹ “ Hic . . . prostratione ” *interlined in a different hand.*

²—² Sacerdos . . . nostrum ” *struck out.*

³ Hic dicantur preces : *in m. in a different hand, struck out.*

⁴ *Interlined in a different hand.*

⁵ *Struck out.*

⁶ *In a different hand, struck out.*

Antiphona. Laus et perennis gloria. Deo patri et filio sancto simulque paracleto, In secula seculorum.

Sacerdos. Dominus vob[iscum] . et cetera . et sequatur oratio de die.

5

AD SEXTAM.

Hymnus. Rector potens . et cetera.

Antiphona. Ostende nobis domine misericordiam tuam. Et salutare tuum da nobis.

Cetera vt supra ad Tertiam.

10

AD NONAM.

Hymnus. Rerum deus tenax et cetera.

Psalmi ex ordine designati. *Antiphona.* Alter alterius onera portate . et sic adimplebitis legem Christi.

¹*Cetera vt supra ad Tertiam.* *His persolutis, sequantur preces cum prostratione.*¹

Kyrie eleison . Christe eleison, et cetera . vt supra post Laudes. Preter orationem que est.

Adesto domine supplicationibus nostris . et viam famulorum tuorum . in salutis tue² prosperitate dispone vt inter omnes vie et vite huius /varietates tuo semper prote- [fo. 135 gamur auxilio Per dominum et cetera.

AD VESPERAS.

Dicta oratione dominica incipiet sacerdos Deus in adiutorium et cetera . vt supra ad matutinas.

²⁵ *Hymnus.* Conditor alme siderum et cetera.

Psalmi ex ordine designati Statim post psalmos dicatur *Canticum* Magnificat et cetera cum Gloria patri et cetera.

Antiphona. Sobrie et iuste et pie viuamus in hoc seculo, expectantes beatam spem . et aduentum glorie dei.

³⁰ *Deinde sequatur benedictio ante lectionem* Diuinum auxilium maneat semper nobiscum *Atque hec benedictio perpetuo ad vespas dicetur. Lectio ex kalendario. Benedictiones ad huius diei lectiones toto anno non mutantur. Ipsas tamen lectiones cotidie mutatas ex kalendario petes. Preter illas que certis*
³⁵ *quibusdam diebus dicende seorsim† assignantur. Sequatur Dominus vobiscum et cetera . cum oratione de die.*

¹—¹ “Cetera . . . prostratione” struck out by a red line. “Stet” is in red, interlined above “His.”

² Interlined.

AD COMPLETORIUM.

Recitata oratione dominica dicat sacerdos.

Conuerte nos deus salutaris noster.

R. Et auerte iram tuam a nobis.

5 Sacerdos. Deus in adiutorium et cetera *ut supra ad Matutinas.*

Hymnus. Saluator mundi et cetera.

Psalmj ex ordine designati. Statim post psalmos sequatur canticum Nunc dimittis et cetera.

10 *[Antiphona.* Salua nos domine vigilantes custodi [fo. 135b nos dormientes *ut* vigilemus in christo et requiescamus in pace.

Deinde sequantur preces cum prostratione. Kyrie eleison et cetera *ut supra ad Laudes.*

Oratio.

15 Illumina quesumus domine deus tenebras nostras, et totius noctis insidias tu a nobis repelle propitius. Per dominum nostrum Jesum Christum filium tuum, qui tecum viuuit et regnat in vnitate spiritus sancti deus per omnia secula seculorum. Amen.

20 Sacerdos. Dominus vobiscum.

R. Et cum spiritu tuo.

Benedicamus domino.

R. Deo gratias.

25 *Que oratio seruatur in¹ hoc die in horis ecclesiasticis eadem per totum anni circulum obseruanda est nisi peculiari regula aliter pro tempore cautum sit.*

²Te deum laudamus. Benedictus.

30 *Memorie detur oportere cantica Benedictus Magnificat et Nunc dimittis sic sequi precedentes psalmos ut nihil interseratur, sed sine interstitio cum psalmis precedentibus perpetuo ductu conantur.²*

Dominica³ 2^a. Dominica secunda Adventus domini.

⁴Lectio quarta ex Esaie. k. ca. 11. Egredietur virga et cetera vsque ad, aqua maris operientis.⁴

35 Oratio.

Excita domine corda nostra ad preparandas vnigeniti tui vias *ut* per eius aduentum purificatis tibi mentibus seruire⁵ valeamus⁶ Qui tecum et cetera.

¹ Struck out.

^{2—2} Te . . . conantur: struck out.

³ In a different hand.

^{4—4} Lectio . . . operientis: struck out.

⁵ Altered from "seruiamus."

⁶ Interlined in a different hand.

[fo. 136

/Dominica 3^a. aduentus domini.

¹Lectio .4. ex Esa. 35. Confortamini nolite timere et cetera . vsque ad dolor et gemitus.¹

Oratio.

5 Aurem tuam quesumus domine precibus nostris accomoda . et mentis nostre tenebras gratia tuæ visitationis illustra. Qui viuis et cetera./

Dominica 4 adventus domini.

²Lectio ex Esai ca. 52. Consurge consurge vsque ad
10 salutare dei nostri.²

Oratio.

Excita quesumus domine potentiam tuam et veni et magna nobis virtute succurre vt per auxilium gratie tue/ quod peccata nostra prepediunt, indulgentia tue propitiationis
15 acceleret. Qui viuis et cetera.

In Natali domini ad primas vespervas.

Hymnus. Veni redemptor omnium et cetera.

Antiphona. Implete sunt dies Marie vt pareret filium . suum primogenitum.

20

Oratio./

Concede quesumus . omnipotens deus, vt nos vnigeniti tui noua per carnem natiuitas liberet quos sub peccati iugo vetusta seruitus tenet. Per dominum et cetera./

³(*Lectio ponatur ante lectionem.*)³

25 *Lectio . ex . Esaia 40.* Consolamini consolamini populus meus . vsque ad, fetas ipse portauit.

Ad Matutinas.

Inuitatorium. Christum verum deum . verumque hominem natum ex Maria virgine. Venite adoremus.

30 *Hymnus.* Christe redemptor omnium, et cetera.

Antiphona. Dominus dixit ad me, filius meus es tu, ego hodie genui te.

Lectio prima ex Esaie . ca. 9. Populus qui ambulabat vsque ad . exercituum faciet hoc.

35 */Lectio secunda ex Luc.⁴ 2⁴. Joh.⁵ 1⁰⁵.* In princi- [fo. 136b
pio erat verbum et cetera/ vsque ad in sinu patris ipse enarrauit.

Lectio 3^a. ex . Luc. 2⁰. Factum est autem vsque ad, sicut dictum est ad illos.

40 *Lectio 4. ex Mathei. 1.* Liber generationis Jesu christi vsque ad et vocauit nomen eius Jesum.

¹—¹ “Lectio . . . gemitus”: *struck out.*

²—² “Lectio . . . nostri”: *struck out.*

³—³ *Interlined in a different hand.*

⁴ *Struck out.*

⁵ *Interlined.*

Ad Laudes.

Antiphona. Facta est cum angelo multitudo celestis exercitus laudantium et dicentium. Gloria in excelsis deo. et in terra pax hominibus bone voluntatis.

5 *Oratio.*
Concede quesumus. vt supra ad primas vespervas.

Ad Vespervas.

Hymnus. A solis ortus cardine et cetera./

Antiphona. O admirabile commercium creator generis
10 humani animatum corpus sumens de virgine nasci dignatus est, et procedens homo sine semine largitus est nobis suam deitatem.

Lectio ex epistola ad Titum. Apparuit gratia dei saluatoris nostri vsque ad sunt enim invtiles et vane.

15 *In festo diui Stephani
ad Matutinas ex actorum vj^{to}.*

Lectio prima. In diebus illis crescente numero et cetera. vsque ad, faciem eius tanquam faciem angeli.

Lectio .2^a. Dixit autem princeps sacerdotum vsque ad,
20 nutriuit eum sibi in filium.

Lectio .3^a. ex actorum .7^o. Et eruditus est Moyses vsque ad, in operibus manuum suarum./

[Ad vespervas. [fo. 137

Lectio ex eodem. Conuertat se autem deus. vsque ad.
25 consentiens. neci eius.

*In festo diui Joannis Euangeliste.
ad Matutinas.*

Lectio prima ex Mathei 4. Ambulans Jesus iuxta et cetera. vsque ad secuti sunt eum.

30 *Lectio secunda ex Joannis 13.* Amen amen dico vobis, vsque ad et¹ cetera¹ Qi¹ ad quid dixerit ei.

Lectio 3^a. ex Joannis .21. Et cum hoc dixisset et cetera vsque ad, Verum est testimonium eius,

*In festo diuorum Innocentium,
ad Matutinas.*

35 *Lectio 4. ex Mathei .2^o.* Ecce angelus domini et cetera. vsque ad, noluit consolari quia non sunt.

¹ Struck out.

*Circumcisio domini.
Ad primas Vesperas.*

Lectio .ex Genesi 17. Postquam vero¹ Abraham² nonaginta et nouem et cetera . vsque ad pariter circumcisi sunt.

5 *Ad Matutinas.*

Lectio .1^a. ex Deut[e]ronomii .10. Et nunc Israel quid dominus deus tuus et cetera . vsque ad, sicut astra celi.

Lectio 2^a. ex Galath. 5. Fratres non sumus ancille filij . et cetera . vsque ad fides, que per charitatem operatur.

10 *Lectio .3^a. ex Luce .2^o.* Et postquam consummati sunt dies et cetera . vsque ad priusquam in vtero conciperetur.

Lectio ad vespertas . ex Colloss. 2^o. Videte ne quis vos decipiat et cetera, vsque ad . / ad saturitatem carnis.

*Epiphania domini.
ad vespertas.*

15 *Hymnus.* Hostis Herodes impie et cetera . /
/ *Lectio ex Esaie 60.* Surge illuminare Hierusalem [fo. 137b] et cetera vsque ad, Laudem domino annunciantes . /

ad Matutinas

20 *Hymnus.* A patre vnigenitus et cetera :

Lectio 1^a. ex Mathei 2^o. Cum natus esset Iesus, et cetera . vsque ad reuersi sunt in regionem suam.

Lectio 2^a. ex capitulo 3^o Mathei. In diebus illis venit Johannes baptista et cetera . vsque ad, in quo mihi bene
25 complacui.

Lectio tertia ex Joannis .2^o. Et die tertia nuptie facte et cetera . vsque ad, crediderunt in eum discipuli eius.

Ad vespertas.

Lectio ex Esaie .49. Et nunc hec dicit dominus . formans
30 me et cetera . vsque ad / pauperum suorum miserebitur.

Oratio.³

Deus qui hodierna die Vnigenitum tuum gentibus stella
duce reuelasti . concede propitius vt qui iam te ex fide
cognouimus vsque ad contemplandam speciem tue celsitu-
35 dinis perducamur. Per christum dominum et cetera . /

Dominica prima post octauas Epiphanie.

Inuitatorium. Dominum qui fecit nos venite adoremus.

Hymnus. Eterne rerum conditor et cetera.

¹ Struck out.

² In margin, in a different hand.

³ Hec oratio ponatur ad primas vespertas : in margin, in a different hand.

Antiphona ad Matutinas. Seruite domino in timore et exultate ei in¹ tim¹ cum tremore.

Antiphona ad Laudes. Spiritus omnis laudet dominum. quia ipse dixit, et facta /sunt omnia. mandauit et [fo. 138
5 creata sunt. vniuersa.

Oratio.

Vota nostra¹ quesumus domine supplicantis populi, celesti pietate proseguere. vt et que agenda sunt videant et ad implenda que viderint conualescant Per christum et cetera.

10 *Ad vespervas.*

Hymnus. Deus creator et cetera.

Antiphona. Sciamus omnes quia dominus ipse est deus, cui iubilemus et exultemus et laudemus nomen eius in eternum.

15 *Inuitatorium Hymni et Antiphone huius diei ad diem cinerum durabunt.*

Dominica .2^a.

Oratio.

20 Omnipotens sempiterne deus, qui celestia simul et terrena moderaris, supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. per christum et cetera./

Dominica 3^a.

25 Omnipotens sempiterne deus infirmitatem nostram propitius respice atque ad protegendum nos dexteram tue maiestatis extende. Per christum et cetera.

Dominica 4^a.

30 Deus qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere, Da nobis salutem mentis et corporis. vt ea que pro peccatis nostris patimur te adiuuante vincamus. Per christum et cetera/

/Dominica .5^a.

[fo. 138^b

35 Familiam tuam quesumus domine continua pietate custodi vt que in sola spe gratie gratie† celestis [in]nititur, tua semper protectione muniatur. Per christum et cetera/

¹ *Struck out.*

Dominica in septuagesima.

Oratio.¹²Preces populi tui quesumus.²

Hinc ad pascha vsque loco Aleluya, et Te Deum . dicetur
 5 Laus tibi domine et cetera *et psalmus* miserere.

Oratio.

Preces populi tui quesumus domine clementer exaudi vt qui
 iuste pro peccatis nostris affligimur pro tui nominis gloria
 misericorditer liberemur./ Per christum et cetera.

10

Dominica 60^a.

oratio.

Omnipotens sempiterne deus, dirige actus nostros, in
 beneplacito tuo. Vt in nomine dilecti filij tui, valeamus bonis
 operibus abundare per Christum et cetera.

15

Dominica quinquagesima.

oratio.

Preces nostras quesumus domine clementer exaudi atque
 a peccatorum nostrorum vinculis absolutos ab omni nos
 aduersitate custodi per christum et cetera.

20

In die Cinerum.

Inuitatorium. Hodie si vocem eius audieritis nolite
 obdurare corda vestra.

Hymnus Audi benigne et cetera./

Antiphona /Conuertimini ad me in toto corde [fo. 139
 25 vestro .in ieiunio et fletu, et planctu.

Lectio .1^a. *ex Esaie* .58. Clama ne cesses et cetera vsque
 ad, erunt sicut meridies.

Lectio 2^a. *ex Jone* 3^o. Factum est verbum domini et cetera
 vsque ad, et non fecit,

30 *Lectio* 3^a. *ex Joel* .2^o. Magnus enim dies domini .et cetera .
 vsque ad, vt dominantur eis nationes.

Ad Laudes.

Antiphona. Dereli[n]quat impius viam suam et vir iniquus
 cogitationes suas, et reuertatur ad dominum, et miserebitur
 35 eius.

¹ Struck out.² - ² This may be underlined or struck out in black.

Oratio.

Exaudi quesumus domine supplicum preces. et confitentium tibi parce peccatis, vt pariter nobis indulgentiam tribuas benignus et pacem. Per christum et cetera.

5 *Ad Vesperas.*

Hymnus Ex more docti mistico et cetera.

Antiphona. Lavamini mundi estote., auferte malum cogitationum vestrarum ab oculis meis.

Ad Completorium.

10 *Loco* saluator mundi *dicatur hymnus.* Christe qui lux. et cetera.

Inuitator[ium]. Hymni et antiphone. prescripta vsque ad Dominicam in passione durabunt.

Dominica prima quadragesime

15 oratio

Inchoata Jeiunia quesumus domine benigno fauore prosequere vt obseruantiam quam corporaliter exhibemus mentibus etiam synceris exercere valeamus. Per christum et cetera/

20 /Dominica secunda [fo. 139b]

Deus qui conspicias omni nos virtute destitui interius exteriusque custodi vt et ab omnibus aduersitatibus muniamur in corpore, et a prauis cogitationibus mundemur in mente/ Per et cetera.

25 Dominica .3^a.

oratio.

Deus innocentie restitutor. et amator dirige ad te tuorum corda seruorum vt spiritus tui feruore concepto, et in fide inueniantur stabiles. et in opere efficaces. Per christum
30 dominum nostrum./

Dominica 4^a.

oratio.

Concede quesumus omnipotens deus vt qui ex merito nostre actionis. affligimur. tue gratie consolatione respiremus
35 per christum et cetera.

Dominica in passione

¹ad vesp̄as, hymnus Vexilla regis prodeunt. Ad completorium vt ad 2^{as} vesp̄as. Ad² matutinas.²

Ad matutinas.¹

5 *Inuitatorium.* Christum dei filium . quia sua nos passione redemit. Venite adoremus.

Hymnus. 1. Pange lingua. 2. De parentis. 3. Hoc opus nostre salutis. 4. Quando venit et cetera. 5. Vagit infans et cetera. 6. Gloria et honor et cetera.

10 *Antiphona.* Popule meus quid feci tibi, aut quid molestus fui. Responde mihi.

Lectio prima ex Mathei .26. Et factum est cum et cetera vsque ad, Hec fecit in memoriam eius.

Lectio .2./ ex eodem. Tunc abiit vnus . et cetera . [fo. 140] 15 vsque ad, exierunt in montem Oliueti.

Lectio .3^a. ex eodem. Tunc dixit illis Jesus, omnes vos et cetera . vsque ad.³ Ecce appropinquauit qui me tradet.

Ad Laudes.

Antiphona. Circumdederunt me canes multi, consilium 20 malignantium obsedit me.

Ad Vesp̄as.

*Hymnus.*⁴ 1. Vexilla⁵ regis prodeunt. 2. Confixa clauis. 3. Quo vulneratus. 4. Impleta sunt. 5. Te summa deus.

Antiphona. Foderunt manus meas . et pedes meos, et 25 dinumerauerunt omnia ossa mea.

Lectio ex eodem capitulo quo supra. Adhuc eo loquente ecce et cetera . vsque ad vt videret finem.

*Oratio.*⁶

Omnipotens sempiterne deus, qui humano generi ad 30 imitandum humilitatis exemplum saluatorem nostrum carnem sumere et crucem subire fecisti. Concede propitius vt et patientie ipsius habere² documenta . et resurrectionis consortia habere⁷ valeamus. Per christum dominum nostrum./

*Ad Completorium.*⁸

35 *Hymnus.* Cultor dei memento et cetera.

Antiphona. Media vita in morte sumus. quem querimus adiutorium nisi te domine qui pro peccatis nostris iuste

¹—¹ “ad . . . matutinas”: inserted by a different hand.

² Struck out.

³ Interlined.

⁴ Hic hymnus dicatur ad primas vesp̄as: in a different hand.

⁵ Altered from Vexilla.

⁶ Hec oratio ponatur ad primas [interlined] vesp̄as. in m. in different hand.

⁷ Interlined by a different hand.

⁸ Hoc completorium† dicatur ad primas vesp̄as: in a different hand.

irascaris sancte deus sancte fortis . sancte et misericors,
saluator parce peccatis nostris.

*Huius diei Inuitator[ia], Hymni, Antiphone et¹ oratio¹.
vsque ad cenam domini, cotidie dicentur.*

5

FERIA SECUNDA

ad matutinas.

Lectio .1. ex Mathei .26. Princeps autem sacerdotum et
cetera .vsque ad fleuit amare.

Lectio .2^a. ex Mathei .27.] Mane autem facto . [fo. 140b
10 vsque ad . constituit mihi Dominus/

Lectio .3. ex eodem capitulo. Jesus autem stetit vsque ad .
tradidit eis vt crucifigeretur.

Ad Vesperas.

Lectio ex eodem capitulo. Tunc milites et cetera .vsque
15 ad . Hic est Jesus Rex Judeorum.

FERIA TERTIA.

Lectio prima ex eodem capitulo. Tunc crucifixi sunt vsque
ad . Et apparuerunt multis.

Lectio .2^a. ex eodem capitulo. Centurio autem vsque ad,
20 Signantes lapidem cum custodibus./

Lectio .3^a. ex Marci .14. Erat autem pascha .et cetera .
vsque ad .et parauerunt pascha.

FERIA 4.

Lectio prima ex eodem. Vespere autem facto .vsque ad,
25 exierunt in montem oliuarum.

Lectio .2^a. ex eodem capitulo. Et ait eis Jesus: Omnes
scandalizabimini et cetera .vsque ad . Ecce qui me tradet
prope est.

Lectio tertia ex eodem. Et adhuc eo loquente vsque ad.
30 Conueniens testimonium illorum.

Ad vespas.

Lectio ex eodem. Et surgens summus sacerdos .vsque ad
et cepit flere./

FERIA QUINTA.

35

ad matutinas.

Lectio .1. ex Marci .15. Et confestim mane vsque ad,
flagellis cesum vt crucifigeretur.

Lectio .2^a. ex eodem. Milites autem duxerunt et cetera.
vsque ad . Conuitiabantur ei.

¹ Struck out.

Lectio .3^a. ex eodem. Et facta hora sexta vsque ad .
aspiciebant vbi poneretur.

Lectio ad vespervas. Appropinquabat autem vsque ad et
parauerunt pascha.

5

[Feria .6.

[fo. 141

ad matutinas.

Lectio .1. Et cum facta esset hora vsque ad/ . qui hoc
facturus esset.

Lectio 2^a. Facta est autem contentio vsque ad. Dixit eis.
10 satis est.

Lectio 3^a. Et egressus ibat secundum et cetera vsque ad
et potestas tenebrarum.

Lectio ad vespervas. Comprehendentes autem eum et
cetera vsque ad Audiuius de ore eius.

15

*Sabbatho**ad Matutinas.*

Lectio prima ex Joannis .11. Erat autem quidam languens
Lazarus et cetera vsque ad . et moriamur cum eo.

Lectio 2^a. Venit itaque Jesus vsque ad . vt hic non
20 moreretur.

Lectio tertia. Jesus ergo rursus vsque ad . vt apprehendant
eum.

Lectio ad Vespervas. Jesus ergo ante sex . dies et cetera
vsque ad, post eum abiit.

25 ¹Ab hijs vespervis ad pascha dicatur oratio. Respice
quesumus domine et cetera¹.

Dominica palmarum.

Lectio Prima . ad matutinas. Ex Joannis capitulo .12.
Erant autem quidam gentiles . et cetera . vsque ad . et abscondit
30 se ab eis,

Lectio secunda . ex eodem. Cum autem tanta signa et cetera
vsque ad Pater sic loquor.

Lectio .3^a. ex Mathei capitulo .21. Et cum appropinquasset
vsque ad . ibique mansit.

35 *Lectio ad vespervas . ex Joannis . capitulo .xij^o.* Ante diem
festum pasche vsque ad, accipit eum qui me misit.

^{1—1} Ab . . . et cetera : inserted in a different hand.

*Feria .2^a.**ad Matutinas.*

Lectio prima ex Joannis capitulo .13. Cum . /hec [fo. 141b
dixisset vsque ad, Donec ter me neges,

5 *Lectio .2^a. ex Joannis capitulo .14.* Et ait discipulis suis et
cetera vsque ad, et in vobis erit.

Lectio tertia ex eodem. Non relinquam vos orphanos vsque
ad, Surgite, eamus hinc./

10 *Lectio ad vespervas ex Joannis capitulo .15.* Ego sum vitis
vera vsque ad, quia ab initio mecum estis.

*Feria 3.**ad matutinas.*

Lectio 1. ex Joannis capitulo .16. Hec locutus sum vobis,
vsque ad quia vado ad patrem.

15 *Lectio 2^a ex eodem.* Dixerunt ergo ex discipulis vsque ad.
ego vici mundum.

Lectio 3^a. ex Joannis 17. Hec locutus est Jesus . vsque ad .
et ego in ipsis.

20 *Lectio ad v[e]spervas .ex Joannis capitulo 18.* Hec cum
dixisset Jesus . vsque ad et calefaciens se.

Feria iiij.

Lectio prima ex eodem. Pontifex ergo interrogavit vsque
ad. Erat autem Barrabas latro.

25 *Lectio 2^a. ex Joannis capitulo .19.* Tunc ergo apprehendit
pilatus vsque ad illum . vt crucifigeretur.

Lectio 3^a. ex eodem. Susceperunt autem Jesum vsque ad ./
tradidit spiritum.

Lectio ad vespervas ex eodem. Judei ergo quoniam et cetera .
vsque ad, posuerunt Jesum.

30 *In Cena domini¹*

ad matutinas psalmi tres, videlicet .68. Saluum me fac
deus, /et 69. Deus in adiutorium et 70. In te domine [fo. 142
speraui. *Omittantur autem psalmi feriales.*

Hoc die, et duobus sequentibus . ad matutinas vero.

35 *Antiphona.* Zelus domus tue commedit me, et opprobria
exprobrantium tibi ceciderunt [super] me.

¹ Hoc triduo non dicitur. Domine labia. Deus in adiutorium. Gloria patri,
nec hymnus, nec venite, nec Inuitatorium: in margin: in a different hand, at
foot of fo. 141b.

Lectio. 1^a. de Lamentationibus Hieremie. Quomodo sedet sola Ciuitas et cetera . vsque ad, et cor meum merens.

Lectio 2^a. ex Exodi 12. Dixit quoque dominus ad Moisen, et Aaron et cetera vsque ad . ritu perpetuo.

5 *Lectio 3^a. ad Hebreos† .11.* Conuenientibus ergo vobis et cetera vsque ad . cum hoc mundo damnemur.

Omittatur hoc loco¹ triduo.² Miserere, quoniam ad Laudes postea dicitur.

Ad Laudes.

10 *Antiphona.* Traditor autem dedit illis signum dicens. Quencunque osculatus fuero, ipse est, tenete eum.

Kyrie eleison. *R.* Domine miserere. Christus factus est obediens vsque [ad] mortem/

Sacerdos. Christe eleison.

15 *R.* qui passurus aduenisti propter nos.

Sacerdos. Christe eleison.

R. qui expansis in cruce manibus traxisti omnia ad te secula.

Sacerdos. Christe eleison.

20 *R.* qui prophetice prompsisti, ero mors tua . o mors.

Sacerdos. Kyrie eleison.

R. Christus Dominus factus est obediens vsque ad mortem mortem . autem . crucis.

Deinde sequatur [psalmus Miserere . cum oratione. [fo. 142b

25 *Respice quesumus domine super hanc familiam tuam pro qua dominus noster Jesus christus non dubitauit manibus tradi nocentium, et crucis subire tormentum. Qui tecum et cetera.*

Ad vespervas.

Antiphona. Cenantibus autem eis, accepit Jesus panem 30 benedixit, ac fregit, deditque discipulis suis.

Lectio ex Joannis .12.† Ante diem festum et cetera . vsque ad Accipit eum qui me misit.

Oratio. Respice quesumus et cetera *ut supra.*

Ad Completorium.

35 *Antiphona* Christus factus est pro nobis obediens vsque ad mortem . mortem autem crucis.

Oratio. Respice et cetera.

In die Parasceues.

ad Matutinas . psalmi tres .2. Quare fremuerunt. 21. Deus 40 deus meus respice. 26. Dominus . illuminatio.

Antiphona. Diuiserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

¹ Struck out.

² Interlined in a different hand.

Lectio .1^a. ex genesis 22 Tentauit deus Abraham vsque ad obedisti voci mee.

Lectio .2^a. ex Esai .liij. Quis credidit auditui vsque ad pro transgressoribus rogauit.

5 *Lectio 3^a. ex epistola ad hebreos .capitulo .9.* Habuit quidem et prius vsque ad eterne hereditatis.

Ad¹ laudes.¹

Antiphona. Proprio filio suo non pepercit deus sed pro nobis omnibus tradidit illum.

10 *Preces cum oratione vt pridie.*

/Ad Vesperas.

[fo. 143

Antiphona. Dederunt in escam meam fel et in siti mea potauerunt me aceto.

15 *Lectio ex epistola ad hebreos capitulo .9.* Vbi enim testamentum est et cetera . vsque ad . expectantibus se ad salutem.

Completerium vt pridie.

In Vigilia Pasche.

ad matutinas.

20 *Psalmi.* 15. Conserua me domine. 75. Notus in Judea deus. 87. Domine deus salutis.

Antiphona. Posuerunt me in lacu inferiori in tenebrosis et in vmbra mortis.

Lectio prima ex Osee 13. De manu mortis liberabo eos et cetera . vsque ad, vinum libani.

25 *Lectio 2^a. ex Joannis .19.* Rogauit Pilatum Joseph . ab arimathea . et cetera vsque ad signantes lapidem cum custodibus.

Lectio 3^a. ex .1. Petri .4. Christo igitur passo in carne et cetera vsque ad commendent animas suas in benefactis.

30 *Ad Laudes.*

Antiphona. O mors ero mors tua. Morsus tuus ero inferne.

Reliqua omnia vt in die Cene.

Ad Vesperas.

Deus in adiutorium et cetera . *cum* Aleluya.

35 *Antiphona* Vespere autem sabbathi que illucescit in prima sabbati . venit Maria Magdalene ./ et altera Maria videre sepulchrum. ²Aleluya . hinc ad festum vsque trinitatis antiphone omnes finientur cum Aleluya.²

40 *Lectio ex Mathei 28.* Vespere autem /sabbathi que [fo. 143b] lucescit et cetera vsque ad diebus vsque ad consummacionem seculi.

¹ Interlined.

²—² Aleluya . . . Aleluya " inserted, in different hand.

Oratio. Deus qui pro nobis filium tuum crucis patibulum subire voluisti, vt inimici a nobis expelleres potestatem, concede nobis famulis tuis vt in resurrectionis eius gaudijs semper viuamus. Per eundem et cetera.

5

Ad Completorium.

[*Ant.*] Salua nos domine vigilantes custodi nos dormientes vt vigilemus in christo et requiescamus in pace/

In die Pasche.

Inuitatorium. Alleluya. Christus hodie surrexit. Venite
10 adoremus eum Alleluya.

Hymnus. Aurora lucis rutilat et cetera.

Antiphona. Angelus autem domini descendit de celo et accedens reuoluit lapidem et sedit super eum Aleluya.

Lectio .1^a. exodi 12 .et 13. Egressus est omnis exercitus
15 et cetera vsque ad .nec in cunctis finibus tuis.

Lectio .2^a. ex Jona capitulo .2^o. Et preparauit dominus piscem vsque ad Joanam in aridam.

Lectio tertia ex Mathei capitulo .28. Vespere autem sabbathi vsque ad .diebus vsque ad consummacionem seculi/

20 Te deum et cetera.

Ad Laudes.

Antiphona. Et valde mane vna sabbathorum veniunt ad monumentum orto iam sole Aleluya.

Oratio.

25 Deus qui hodierna die. /per vnigenitum tuum [fo. 144 eternitatis nobis aditum deuicta morte reserasti vota nostra que preueniendo aspiras etiam adiuuando proseguere per eundem et cetera./

Ad omnes horas post Antiphonam per totas octauas dicatur.
30 Hec dies quam fecit dominus exultemus et letemur in ea.

Ad vespervas.

Hymnus. Ad cenam agni¹ prouidi et cetera./

Post Magnificat Antiphona. Si consurrexistis cum christo, que christi² sursum³ sunt querite Aleluya.

35 *Lectio ex Joanne capitulo .20/* Exijt ergo Petrus .et cetera . vsque ad et ex² hec dixit mihi.

hymni huius diei vsque ad Ascensionem domini dicantur.⁴

¹ *Altered from magni.*

² *Struck out.*

³ *Interlined in a different hand.*

⁴ *“Inuitatorium . . . dicantur” inserted, in a different hand. The first two words are struck out by a red line.*

Feria .2^a.

Lectio 4 ex Marci capitulo 16. Et cum transisset sabbathum
vsque ad, nec illis crediderunt.

Ad vespervas ex Joanne capitulo 20. Lectio. Cum ergo
5 sero esset, vsque ad in nomine eius.

Feria tertia.

lectio 4 ex Luce capitulo .24. Vna autem sabbathi vsque
ad, quod factum fuerat.

Ad Vesperas.

10 *Lectio ex Joanne capitulo 21.* Postea manifestauit se et
cetera vsque ad, cum surrexisset a mortuis./

Feria iiij^{ta}.

ex Luca Capitulo 24. Et ecce duo ex illis vsque ad, in
fractione panis/

15 *Ad Vesperas.* [fo. 144^b

Lectio ex Joanne capitulo 21. Cum ergo prandidissent .
vsque ad qui scribendi sunt libros.

¹*Inuitatorium et hymni huius diei vsque ad Ascensionem
domini dicantur.*¹

20 Dominica prima post pascha.

Antiphona. Si consurrexistis cum christo que sursum sunt
querite, vbi christus est in dextra dei sedens, que sursum sunt
sapite, non que super terram Alleluia.

*Hec sola Antiphona dicatur super psalmos tam ad vespervas
25 quam ad matutinas et² laudes² vsque ad Ascensionem domini.*

Oratio.

Concede quesumus Omnipotens deus vt qui resurrectionis
dominice solennia colimus innovatione spiritus tui, a morte
anime resurgamus per christum et cetera.

30 ³*Ad matutinas.*

Inuitatorium. Alleluya. Surrexit dominus vere, venite
adoremus eum. Alleluya.

*Hoc Inuitatorium dicatur vsque ad Ascensionem domini.*³

35 *Lectio iiij^{ta} ex Luca .24.* Dum autem hec vsque ad, bene-
dicentes deum Amen.

^{1—1} Inuitatorium . . . dicantur : *struck out.*

² *In margin in red ink.*

^{3—3} Ad . . . domini : *an interlinear and marginal insertion in a
different hand.*

Dominica 2^a.

Oratio. Deus qui [in] filij tui humilitate iacentem mundum
erexisti fidelibus tuis perpetuam concede letitiam vt quos
perpetue mortis eripuisti casibus gaudijs facias sempiternis
5 perfrui. Per eundem et cetera.

Dominica .3^a.

Oratio. Deus qui errantibus vt in viam possint redire
iustitie veritatis tue lumen ostendis Da cunctis . qui christiana
professione consentur†; et illa respuere que huic inimica
10 sunt nomini¹ et ea que sunt apta² sectari. Per dominum
et cetera./

/Dominica iiij^{ta}

[fo. 145]

oratio. Deus, qui fidelium mentes vnus efficis voluntatis,
da populus† tuis id amare quod precipis, id desiderare quod
15 promittis³ vt inter mundanas varietates, ibi nostra fixa sint
corda . vbi vera sunt gaudia . per dominum et cetera./

Dominica v^{ta}.

Oratio. Deus a quo bona cuncta procedunt, largire suppli-
cibus tuis, vt cogitemus te inspirante que recta sunt, et te
20 gubernante, eadem faciamus. Per dominum . et cetera.

Ascentio domini.

Ad Vesperas.

Hymnus. Jesu nostra redemptio . et cetera.

Antiphona. Ascendens christus in altum captiuam duxit
25 captiuitatem, dedit dona hominibus Aleluya.

Oratio. Concede quesumus omnipotens deus vt qui
hodierna die vnigenitum tuum redemptorem nostrum ad celos
ascendisse credimus ipsi quoque mente in celestibus habitemus.
Per eundem et cetera./

30

Ad Matutinas.

Inuitatorium. Christum Dominum ascendentem in celum
Venite adoremus Aleluia,

Hymnus. Eterne Rex altissime et cetera.

Antiphona. Ascendit Deus in iubilo et dominus in voce
35 tube Aleluya.

¹ *Altered from* nomine.³ *Altered from* permittis.² *Altered from* aperta.

Lectio prima ex Esai 63. Quis est qui venit et cetera vsque ad cunctis diebus seculi.

Lectio 2^a. ex actorum .1^o. Primum quidem sermonem et cetera . vsque ad, euntem in celum.

5 *[Lectio tertia . ex Marci ultimo.* Nouissime autem [fo. 145^b recumbentibus vsque ad, sequentibus signis.

Ad¹ laudes.¹

Antiphona. Nisi ego abiero paracletus non veniet ad vos. Si autem abiero, mittam eam² eum ad vos alleluya.

10 ³Ad vespervas

antiphona. O rex glorie domine virtutum qui triumphator . hodie super omnes celos ascendisti ne derelinquas nos orphanos, sed mitte promissum patris in nos spiritum veritatis, Alleluya.³

15 *Lectio ad² vespervas² ex Ephes. 4.* Obsecro itaque vos vsque ad, sui in charitate/

Nihil deinceps mutetur vsque ad Penthecosten preter Lectiones.

Penthecoste.

Ad vespervas/

20 *Hymnus.* Jam christus astra et cetera.

Antiphona. Veni sancte spiritus reple tuorum corda fidelium, et tui amoris in eis ignem accende.

*Oratio.*⁴ Deus qui corda fidelium sancti spiritus . illustratione docuisti, da nobis in eodem spiritu recta sapere, et de
25 eius semper sancta consolatione gaudere. Per dominum nostrum.

Lectio ex Levitici 23. Preceptum est sempiternum vsque ad generationibus vestris.

Ad Matutinas.

30 *Inuitatorium.* Spiritus domini repleuit orbem terrarum. Venite adoremus eum.⁵ Alleluia.

Hymnus. Impleta gaudent viscera et cetera.

Antiphona. Emitte spiritum tuum et creabuntur. Et renouabis faciem terre.

35 *Lectio 1^a. ex Joel .2^o.* Noli timere terra et cetera . vsque ad Dominus vocauerit.

Lectio 2^a. ex Actorum 2^o. Et cum complerentur dies et cetera vsque ad, Musto pleni sunt isti/

40 *[Lectio 3^a. ex Joanne 14.* Si quis diligit me vsque [fo. 146 ad, Surgite, eamus hinc.

¹ Interlined in a different hand.

² Struck out.

³— ³ Ad . . . Alleluya : an interlinear and marginal insertion in a different hand.

⁴ Oratio scribatur post lectionem : in m. in a different hand.

⁵ Interlined.

Ad Laudes.

Antiphona. Accipite spiritum sanctum, quorum remiseritis peccata remittuntur eis. Aleluia.

Hoc die ante initium misse cantetur Hymnus. Veni creator
5 spiritus . et cetera.

Ad vesperas.

Antiphona. Hodie completi sunt dies penthecostes. Alleluia. Hodie spiritus sanctus in igne discipulis apparuit et tribuit eis charismatum dona, misit eos in vniuersum mundum .
10 predicare et testificari, qui crediderit et ba[p]tizatus fuerit saluus erit Aleluia.

Lectio . ex actis. Stans autem petrus . vsque ad saluus erit,

Feria secunda.

15 *Lectio .4. ex Actorum 2º.* His auditis compuncti sunt vsque ad, panis et orationibus.

Feria tertia.

Lectio .4 ex actorum .10. Adhuc loquente Petro vsque ad ; apud eos aliquot diebus.

20 *Feria .4.*

Lectio .4. ex actorum .19. Factum est autem et cetera . linguis et prophetabant.

In festo Trinitatis.

Ad vesperas.

25 *Hymnus.* Adesto sancta Trinitatis† . et cetera.

Antiphona. Tres sunt qui testimonium dant in celo ? Pater Verbum et spiritus sanctus . et hi tres vnum sunt.

*Oratio.*¹

Omnipotens sempiterne deus qui dedisti famulis tuis
30 in confessione / vere fidei, eterne Trinitatis gloriam [fo. 146b agnoscere et in potentia maiestatis adorare vnitatem quesumus vt in eiusdem fidei firmitate ab omnibus semper muniamur aduersis. Qui viuus et cetera.

Lectio ex Mathei .3º. Tunc venit Jesus, vsque ad, in quo
35 mihi complacui.

Completorium . vt post Epiphaniam.

¹ ponatur post lectionem : in m. in a different hand.

Ad Matutinas/

Inuitatorium. Deum verum vnum in Trinitate et Trinitatem in vnitate .venite adoremus.

Hymnus. O pater sancte mitis atque pie et cetera.

5 *Antiphona.* Te invocamus .te laudamus, te adoramus .o beata Trinitas.

Lectio prima ex Genesis [1]8./

Apparuit autem Abrahee dominus et cetera .vsque ad : ne transeas seruum tuum.

10 *Lectio 2^a. ex Esai* .6. in anno quo mortuus est Rex .vsque ad, terra gloria eius.

Lectio tertia, ex Mathei 28./ Vndecim autem discipuli vsque ad .consumacionem seculi.

Ad Laudes.

15 *Antiphona.* Te deum patrem ingenitum Te filium vnig[e]nitum, te spiritum sanctum paracletum, sanctam et indiu[i]duam trinitatem toto corde et ore, confitemur, laudamus atque benedicimus tibi gloria in secula.

Oratio vt supra.

20 *Ad vespervas.*

Antiphona. Spes nostra salus nostra .honor noster o beata Trinitas.

Lectio ex .1. Joannis .5. Quis est /qui vincit vsque [fo. 147 ad ; et hi tres vnum sunt.

25 *Feria .2./ et deinceps vsque aduentum.*

Inuitatorium. Laudemus Jesum christum quia ipse est redemptor omnium seculorum.

Hymnus. Primo dierum .et cetera.

30 *Antiphona.* Adapteriat, domine cor nostrum in lege sua . et in preceptis suis, et faciat pacem.

Ad Laudes.

Antiphona. Omnis creatura celi et terre benedicat dominum. Hymnum dicat et superexaltet eum in secula.

35 *Oratio.* Adesto supplicationibus nostris omnipotens deus et quibus fiduciam sperande venie indulges consuete misericordie tribue benignus effectum. Per christum dominum et cetera./

Ad vespervas.

Hymnus. Lucis creator optime et cetera.

Antiphona. Vespertina oratio ascendat ad te domine, et descendat super nos misericordia tua.

¹Antiphonę, hymni et Ant† huius diei vsque ad domini dicantur Aduentum.¹

5 In festo Corporis christi.

[*Ad primas vespervas.*]

Hymnus. Pange lingua et cetera. 2. Nobis datus. 3. In sempiternę†. 4. Verbum caro. 5. Tantum ergo. 6. Genitori.

Antiphona. Panis quem ego dabo. caro mea est, quem†
10 ego dabo pro mundi vita.

Lectio .ex .sapientie .16./ Angelorum esca .nutriuisti et cetera .vsque iugiter sentiamus.

²Oratio.

Deus qui nobis sub sacramento mirabili passionis tuę
15 memoriam reliquisti tribue quesumus ita nos corporis et sanguinis tui⁸ sacra mysteria venerari vt redemptionis tuę fructum in nobis iugiter sentiamus. Qui viuis et regnas.²

Ad matutinas.

Inuitatorium. Christum saluatorem et panem [fo. 147b
20 /vite celestis Venite adoremus.

Hymnus. Sacris solennijs et cetera.

Antiphone.† Ego sum panis viuus, qui de celo descendi, si quis manducauerit ex hoc pane .viuet in eternum.

Lectio 1^a. exodi .16. Locutus est dominus ad Moysen et
25 cetera vsque ad, sol liquefiebat.

Lectio 2^a. ex Pauli primo† Corr. 11. Ego enim accepi a domino, vsque ad⁴ cum venero disponam.

Lectio .3. ex Joanne 6. Patres vestri manducauerunt manna in deserto, vsque ad, viuet in eternum.

30 *Ad Laudes.*

Antiphona. O sacrum conuiuium in quo christus sumitur, recolitur memoria tue⁵ passionis eius, mens impletur gratia .et future glorie nobis pignus datur./

Ad Vespervas.

35 *Antiphona.* Qui manducat meam carnem et bibit meum sanguinem, in me manet et ego in eo.

Lectio .1. ad Corrinthios. 10./ Calix benedictionis, vsque ad, et mense demoniorum.

^{1—1} Antiphone . . . aduentum : *inserted, in a different hand, in red.*

^{2—2} “Oratio . . . regnas” *inserted in a different hand.*

³ *Altered from tue.*

⁴ *Interlined.*

⁵ *Struck out.*

Dominica prima post festum Trinitatis.

Oratio./

Deus in te sperantium fortitudo¹ adesto propitius invocationibus nostris, et quia sine te nihil potest mortalis infirmitas.
 5 Presta auxilium gratie tue, vt in exequendis mandatis tuis, et voluntate tibi, et actione placeamus. Per . et cetera./

/Dominica secunda.

[fo. 148

oratio.

Sancti tui nominis domine, timorem pariter et amorem fac
 10 nos habere perpetuum quia nunquam tua gubernacione destituis quos in soliditate tue dilectionis instituis. Per christum et cetera.

Dominica 3.

oratio.

15 Deprecationem nostram quesumus domine benignus exaudi et quibus supplicandi prestas affectum, tribue defensionis auxilium. Per christum et cetera.

Dominica 4.

oratio.

20 Protector in te sperantium deus, sine quo nihil est validum nihil¹ sanctum¹ Multiplica super nos misericordiam tuam, vt te rectore, te duce. sic transeamus per bona temporalia vt non amittamus eterna. Per et cetera.

Dominica .5.

25 oratio.

Da nobis quesumus domine, vt et mundi cursus pacifice nobis tuo ordine dirigatur et ecclesia tua, tranquilla deuotione letetur. Per christum et cetera./

Dominica 6.

30 Oratio.

Deus qui diligentibus te¹ nomen² bona invisibilia preparasti, infunde cordibus nostris tui amoris affectum, vt te in omnibus et super omnia Diligentes promissiones tuas. que omne desiderium superant consequamur. Per christum et cetera.

¹ *Interlined in a different hand.*

² *Struck out.*

/Dominica 7.

[fo. 148b]

oratio.

Deus virtutum cuius est totum, quod est optimum inserte
 pectoribus nostris amorem tui nominis, et presta in nobis
 5 religionis augmentum, ut que sunt bona nutrias, ac pietatis
 studio, que sunt nutrita custodias. Per christum et cetera.

Dominica 8.

oratio.

Deus cuius prouidentia in sui dispositione non fallitur.
 10 Te supplices exoramus ut noxia cuncta submoueas, et omnia
 nobis profutura concedas. Per christum et cetera.

Dominica .9.

oratio.

Largire nobis domine quesumus semper spiritum cogitandi
 15 que recta sunt propitius et¹ agendi,¹ ut qui sine te esse non
 possumus secundum te viuere valeamus. Per christum et
 cetera.

Dominica .10.

oratio.

20 Pateant aures misericordie tue domine precibus suppli-
 cantium et ut petentibus desiderata concedas, fac eos. que tibi
 placita sunt postulare. Per christum et cetera.

Dominica .11.

Oratio.

25 Deus qui omnipotentiam tuam parcendo maxime et
 miserando manifestas: multiplica super nos gratiam tuam ut
 ad tua promissa currentes. celestium bonorum facias esse
 consortes. Per et cetera.

/Dominica 12.

[fo. 149]

oratio.

30 Omnipotens sempiternus deus, qui abundantia pietatis tue
 et merita supplicum excedis et vota. effunde super nos
 misericordiam tuam ut dimittas que conscientia metuit, et
 adicias quod oratio non presumit. Per christum. et cetera.

¹ In a different hand.

Dominica 13.

oratio.

Omnipotens et misericors deus . de cuius munere venit, vt
tibi a fidelibus tuis digne et laudabiliter seruiatur. Tribue
5 nobis quesumus vt ad promissiones tuas . sine offensione
curramus. Per et cetera.

Dominica .14.

oratio.

Omnipotens sempiterne deus . da nobis fidei spei, et .
10 charitatis augmentum . et vt possimus assequi quod promittis .
fac nos amare quod precipis. Per et cetera.

Dominica 15.

oratio.

Custodi quesumus domine clementiam† tuam propitiatione
15 perpetua et quia sine te labitur perpetua¹ humana² mortalitas .
tuis semper auxilijs, et abstrahatur a noxijs, et ad salutaria
dirigatur. Per . et cetera.

Dominica .16.

oratio.

20 Ecclesiam tuam . domine . miseratio continuata mundet, et
muniat, et quia sine te . non potest salua consistere, tuo
semper munere gubernetur. Per christum et cetera.

/Dominica .17.

[fo. 149b

oratio.

25 Tua nos quesumus gratia semper et preueniat et sequatur,
ac bonis operibus . iugiter prestet [esse] intentos. Per
dominum et cetera.

Dominica 18.

oratio.

30 Da . quesumus domine populo tuo diabolica vitare
contagia et te solum deum pura mente sectari. Per dominum./

Dominica .19.

oratio.

Dirigat corda nostra quesumus domine tue miserationis
35 operatio . quia tibi sine te placere non possumus. Per dominum
et cetera.

¹ *Struck out.*² *The hu interlined.*

Dominica 20.

oratio.

Omnipotens et misericors deus .vniuersa nobis aduersantia .
propitiatus exclude . vt mente et corpore pariter expediti . que
5 tua sunt liberis mentibus exequamur . / per dominum et cetera.

Dominica .21.

oratio.

Largire quesumus domine fidelibus tuis indulgentiam
placatus et pacem vt pariter ab omnibus mudentur offensis,
10 et secura mente tibi deseruiant. Per dominum.

Dominica 22.

oratio.

Familiam tuam quesumus domine continua pietate custodi
vt a cunctis aduersitatibus te protegente sit libera . et in bonis
15 actibus tuo nomini sit deuota . per . dominum. /

/Dominica .23.

[fo. 150

oratio.

Deus refugium nostrum et virtus adesto pijs ecclesie tue
precibus, auctor ipse pietatis, et presta vt quod fideliter
20 petimus efficaciter consequamur. Per et cetera.

Dominica .24.

oratio.

Absolute quesumus domine tuorum delicta populorum et a
peccatorum nexibus que pro nostra fragilitate contraximus
25 tua benignitate liberemur. Per dominum et cetera /

Dominica 25.

oratio.

Excita quesumus domine tuorum fidelium voluntates vt
diuini operis fructum propensius exequentes . pietatis tue
30 remedia maiora percipiant. Per dominum. /

[fo. 150b blank.]

[TABULAE LECTIONUM
IN ADVENTU DOMINI.]

/Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad laudes.	Ad vespas. [fo. 151]
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Dominica 1^a aduentus Domini.

Esaias 1	[Esai.] 1	Marcus 1	Prouerb. 1	Esaias 2
3	4	1	1	5
5	6	2	1	7
7	8	2	1	8
9	9	3	2	10
10	10	3	2	13
14	14	4	3	15

Dominica 2^a.

16	17	4	3	18
19	19	5	3	20
21	22	5	4	22
23	24	6	4	24
25	26	6	4	27
28	28	6	5	29
29	30	7	5	30

Dominica 3^a.

31	32	7	5	33
33	34	8	6	36
36	36	8	6	37 ¹
37	37 ²	9	6	38 ²
39	40	9	6	40 ³
41	41 ⁷	10	6	42 ⁴
42	43	10	7	43 ⁵

Dominica 4^a.

44	44 ⁶	11	7	45
45	46	12	7	47
48	49	12	8	49
50	51	12	8	51
52	53	13	8	54
55	56	13	9	57
58	59	13	9	59

¹ altered from 38.

³ altered from 43.

⁵ altered from 48.

⁷ altered from 44.

² altered from 40.

⁴ altered from 45.

⁶ altered from 49.

Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad laudes.	Ad vespas.
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Dominica 1^a post aduentum.

[Esai.] 60	[Esai.] 60	Lucas 1	[Prov.] 10	[Esai.] 61
62	63	1	10	63
64	65	1	10	65
66	66	1	10	66
Roman 1	1	3	10	Roman 2
2	3	3	11	3
4	4	4	11	5

[Dominica 2^a post aduentum.

[fo. 151b]

5 ¹	6	4	11	7
7	8	5	11	8
9	9	5	11	10
11	11	5	12	12
13	14	6	12	15
15	16	6	12	16
1 Cor. 1	1	6	12	1 Cor. 2

Dominica 3^a post aduentum.

3	4	7	12	5
6	7	7	13	7
8	9	7	13	9
10	1	8	13	11
11	12	8	13	12
13	14	8	14	14
15	15	8	14	16

Dominica 1^a vagantium.

Baruc 1	Baruc 2	9	14	Baruc 2
3	3	9	14	4
4	5	9	14	6
6	6	9	14	6
Daniel 1	Daniel 1	10	15	Daniel 2
2	2	10	15	3
3	3	10	15	4

Dominica 2^a vagantium.

4	4	11	15	5
5	6	11	15	6
7	7	11	16	8
8	9	11	16	9
10	10	12	16	11
11	11	12	16	12
13	13	12	16	13

¹ altered from 4.

Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad Laudes.	Ad vesp̄as.
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Dominica 3^a vagantium.

[Dan.] 13	[Dan.] 14	[Lucas] 12	[Prov.] 17	[Dan.] 14
Osee 1	Osee 2	13	17	Osee 2
3	4	13	17	5
6	7	14	17	8
9	10	14	17	11
12	13	15	18	14
Joel 1	Joel 2	15	18	Joel 3

[Dominica 4^a vagantium.

[fo. 152

Amos 1	Amos 2	16	18	Amos 3
4	5	16	18	5
6	7	17	19	8
9	9	17	19	Abdias 1
Jonas 1	2	18	19	3
4	Micheas 1	18 ²	19	2
3	7 ¹	19	19	7

Dominica 5^a vagantium.

Naum. 1	Naum 2	19	20	Naum. 3
Abacuc. 1	Abacuc 2	19	20	Abac. 3
Sopho. 1	Sopho. 2	20 ²	20	Sopho. 3
Agge. 1	Agge. 2	20	20	Agg. 2
Zachari. 1	Zacha. 2	20	20	Zach. 3
14	14	21	21	Malach. 1
[Malach.] 2	3	21	21	4

Ex his lectionibus quecunque ante septuagesimam non leguntur, legendę sunt proxime ante³ ante aduentum. Quandoquidem quotusquisque numerus ex his vagantibus ante³ hoc loco deest, suppletur. inter hebdomadam 23 post pentecosten et aduentum domini.

Dominica 70^{me}.

Genesis 1	Genesis 1	Math. 4	21	Genesis 2
3	3	4	21	4
4	5	5	21	5
6	7	5	22	7
8	9	5	22	11
11	12	6	22	13
14	14	6	22	15

¹ altered from 4.³ struck out.² altered from 19.

Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad laudes.	Ad vespervas.
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Dominica sexagesimę.

[Gen.] 16	[Gen.] 17	[Mt.] 7	[Prov.] 22	[Gen.] 17
18	18	7	23	19
19	20	8	23	21
21	22	8	23	23
24	24	9	23	24
24	25	9	24	25
26	26	10	24	27

Dominica quinquagesimę.

27	28	10	24	29
29	30	11	24	30
31	31	11	24	31
<i>Dies cinerum.</i>			25	32
32	33	12	25	34
34	35	12	25	37
37	38	12	25	38

[Dominica 1^a quadragesimę.[fo. 152^b

39	40	13	26	41
41	41	13	26	42
42	43	13	26	43
44	44	14	26	45
45	46	14	27	47
47	48	15	27	48
49	49	15	27	50

Dominica 2^a quadragesimę.

Exodus 1	Exod. 2	16	27	Exod. 2
3	3	17	27	4
4	5	17	28	5
6	6	18	28	7
7	8	18	28	8
9	9	19	28	10
10	11	19	28	12

Dominica 3^a quadragesimę.

12	12	20	29	13
13	14	20	29	14
15	15	21	29	16
16	16	21	29	17
18	18	21	29	19
19	20	22	30	21
21	22	22	30	22

Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad laudes.	Ad vespervas.
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Dominica 4^a quadragesimę.

[Exod.] 23	[Exod.] 23	[Matth.] 23	[Prov.] 30	[Exod.] 24
32	32	23	30	32
33	33	24	30	34
34	34	24	31	35
35	40	25	31	40
Leuiticus 18	Leuit. 18	25	31	Leuit. 19
19	20	25	31	20

A dominica passionis vsque ad feriam secundam hebdomade paschalis cuique diei sue sunt proprię lectiones.

			Eccles. 1
			1
			2
			2
			2
			3
			3
			3
			4
			4
			5
			5
			6
			7

[*Dominica Paschalis ferię*¹ habet lectiones peculiare. [fo. 153

Numerus 10	Num. 11	Johannes 1	7	
11	12	1	7	
13	13	1	8	
14	14	2	8	Numerus 14
15	15	2	9	16
16	16	3	9	17

Dominica 1^a post pascha.

18	18	3	9	19
19	20 ²	4	10	20
21	21	4	10	22
22	22	4	11	23
23	24	5	12	24
25	27 ³	5	12	28
28	29 ⁴	5	Sapient. 1	29

¹ Struck out.

³ Altered from 25.

² Altered from 19.

⁴ Altered from 28.

Lectio 1 ^a .		Lectio 2 ^a .		Lectio 3 ^a .		Ad laudes.		Ad vespervas.	
<i>Dominica 2^a post pascha.</i>									
[Num.]	30	[Num.]	31	[Joh.]	6	[Sap.]	1	[Num.]	31
	32		32		6		2		33
	33		34		6		2		35
	35		36		6		3	Deut.	1
Deutero.	1	Deut.	1		7		3		2
	2		3		7		4 ¹		3
	4		4		7		4 ¹		4
<i>Dominica 3^a post pascha.</i>									
	5		5		8		4 ¹		6
	6		7		8		5 ¹		7
	8		8		8		5 ²		9
	9		10		9		5 ²		11
	11		12		9		6 ²		12
	13		14		10		6 ³		14
	15		15		10		6 ³		16
<i>Dominica 4^a post pas[c]ha.</i>									
	16		17	2 Cor.	1		7 ⁴		17
	18		18		2		7 ⁴		19
	19		20		3		7 ⁴		20
	21		21		4		8 ⁴		22
	22		23		5		8 ⁵		24
	25		26		6		8 ⁵		26
	27		28		7		9 ⁵		28
<i>[Dominica 5^a post pascha.</i>									
	28		28		8		9 ⁵		29
	29		30		9		10 ⁶		30
	31		31		10		10 ⁶		32
	33		33		11		10 ⁷		34
	Dies	ascencionis.					11 ⁷		
Josue	1	Josue	2		11		11 ⁸	Josue	2
	3		4		12		11 ⁸		5
<i>Dominica 6^a post pascha.</i>									
	6		6		13		12 ⁸		7
	7		8	Galath.	1		12		8
	9		9		2		12		10
	10		10		3		13		11
	11		12		4		13		20
	22		22		5		14		23
	24		24		6		14		

¹ Altered from 3.³ Altered from 5.⁵ Altered from 7.⁷ Altered from 9.² Altered from 4.⁴ Altered from 6.⁶ Altered from 8.⁸ Altered from 10.

Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad laudes.	Ad vespervas.
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Dominica Pentecostes proprias habet lectiones.

Judices 1	Judices 1	Acta 3	[Sap.] 14	Judices 2
2	3	3	14	3
4	4	4	15 ¹	5
5	6	4	15	6
6	7	5	16 ²	7
8	8	5	16	

Dominica trinitatis habet proprias lectiones.

			16	
9	9	8	16	9
10	11	8	17	11
11	12	8	17	
	Festum corporis Christi.		17	
13	13	9	18	14
14	15	9	18	15

Dominica 2^a post pentecosten.

16	16	9	18	17
18	18	10	18	19
19	20	10	19	20
20	20	10	19	21
21	Ruth. 1	11	19	Ruth. 1
Ruth. 2	2	11	Ecclesi- asticus	3
3	4	12	1	4

Dominica 3^a post pentecosten.

[fo. 154]

1. Reg. 1	1. Reg. 1	12	1	1. Reg. 2
2	2	13	2	3
4	4	13	2	5
6	6	13	2	7
8	9	14	3	9
10	10	14	3	11
12	12	15	3	13

Dominica 4^a post pentecosten.

13	14	15	3	14
14	14	16	4	15
15	16	16	4	16
17	17	16	4	17
17	17	17	5	18
18	19	17	5	19
20	20	18	6	20

¹ Altered from 14.² Altered from 15.

Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad laudes.	Ad vespas.
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Dominica 5^a post pentecosten.

[I. Reg.] 21	[I. Reg.] 22	[Acta] 18	[Ecclus.] 6	[I. Reg.] 22
23	23	19	6	24
24	25	19	6	25
25	25	19	7	26
26	27	20	7	28
28	29	20	7	30
30	30	21	7	31

Dominica 6^a post pentecosten.

2. Reg. 1	2. Reg. 1	21	8	2. Reg. 2
2	3	21	8	3
4	5	22	9	6
7	7	22	9	8
9	10	23	10	11
11	12	23	10	12
13	13	23	10	14

Dominica 7^a post pentecosten.

14	15	24	11	15
16	17	24	11	17
18	18	25	11	19
19	19	25	11	20
20	21	26	12	21
22	22	26	12	23
23	24	26	13	24

Dominica 8^a post pentecosten.[fo. 154^b]

3. Reg. 1	3. Reg. 1	27	13	3. Reg. 1
1	2	27	13	2
2	2	27	14	3
3	4	27	14	4
5	5	28	14	8
8	8	28	15	8
8	9	28	15	9

Dominica 9^a post pentecosten.

9	10	Ephes. 1	16	10
10	11	1	16	11
11	11	2	16	12
12	12	3	17	13
13	13	4	17	14
14	14	4	17	15
15	15	5	18	16

Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad laudes.	Ad vespervas.
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Dominica 10^a post pentecosten.

[3. Reg.] 16	[3. Reg.] 16	[Ephes.] 6	[Ecclus.] 18	[3. Reg.] 17
17	18	6	18	18
18	18	Philip. 1	19	19
19	20	1	19	20
20	20	2	19	21
21	21	3	20	22
22	22	4	20	22

Dominica 11^a post pentecosten.

4. Reg. 1	4. Reg. 1	Coloss. 1	20	4. Reg. 2
2	3	1	21	3
4	4	2	21	4
4	5	2	21	5
5	6	3	22	6
6	7	3	22	7
8	8	4	22	9

Dominica 12^a post pentecosten.

9	9	1. Thess. 1	22	10
10	10	2	23	11
11	12	3	23	12
13	13	4	23	14
14	15	5	23	15
15	16	2. Thess. 1	23	16
17	17	2	24	17

Dominica 13^a post pentecosten.

[fo. 155]

17	18	3	24	18
18	19	1. Timo. 1	24	19
19	20	2	24	20
21	21	3	24	22
22	23	4	25	23
23	24	5	25	24
25	25	6	25	25

Dominica 14^a post pentecosten.

1. Esdr. 1	1. Esdr. 2	2. Timo. 1	26	1. Esdr. 2
2	3	2	26	3
4	4	3	26	5
5	6	4	27	6
7	7	Tit. 1	27	8
8	8	2	27	9
9	10	3	27	10

Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad laudes.	Ad vespervas.
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Dominica 15 post pentecosten.

[1. Esdr.] 10	2. Esdr. 1 ¹	Phile. 1	[Ecclus.] 28	2. Esdr. 2
2. Esdr. 2	3 ²	Hebr. 1	28	3
4	4 ³	2	28	5
5	6 ⁴	3	29	6
7	7 ⁵	4	29	7
8	8 ⁶	5	29	9
9	9	6	29	9

Dominica 16 post pentecosten.

Thobias 1	Thob. 2	7	30	Thob. 3
3	4	7	30	5
5	6	8	31	7
8	8	9	31	9
10	11	9	31	12
12	13	10	32	14
Judith. 1	Judith. 2	10	32	Judith. 3

Dominica 17 post pentecosten.

4	5	11	32	5
6	6	11	33	7
7	8	12	33	8
8	9	12	33	10
10	11	13	34	12
13	13	Jacobus 1	34	14
15	16	2	35	16

Dominica 18 post pentecosten.

Hester 1	Hester 1	3	35	Hester 2
2	3	4	36	4
5	6	5	36	7
8	9	1. Petr. 1	36	9
9	10	2	37	11
10	13	3	37	14
15	16	4	37	16

Dominica 19 post pentecosten.

Job. 1	Job. 2	5	38	Job. 3
4	5	2. Petr. 1	38	6
7	8	2	38	9
10	11	3	39	12
13	14	1. Joh. 1	39	15
16	17	2	39	18
19	20	2	40	21

¹ Altered from 2.³ Altered from 5.⁵ Altered from 8.² Altered from 4.⁴ Altered from 7.⁶ Altered from 9.

Lectio 1 ^a .	Lectio 2 ^a .	Lectio 3 ^a .	Ad laudes.	Ad vespervas.
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Dominica 20 post pentecosten.

[Job.] 22	[Job.] 23	[1. Joh.] 3	[Ecclus.] 40	[Job.] 24
25	26	4	40	27
28	29	5	41	30
31	32	2. Joh. 1	41	33
34	35	3. Joh. 1	42	36
37	38	Judas 1	42	39
40	41	1	42	42

Dominica 21 post pentecosten.

Hiere. 1	Hiere. 2	2	43	Hiere. 3
3	4	4	43	5
5	6	6	43	7
7	8	8	44	9
9	10	10	44	11
11	12	15	45	15
18	18	20	45	21

Dominica 22 post pentecosten.

22	22	23	45	23
23	25	25	46	26
26	27	27	46	28
29	29	30	46	31
31	33	33	47	36
36	37	38	47	38
39	40	41	48	42

[Dominica 23 post pentecosten.

[fo. 156

42	43	44	48	44
45	46	47	48	47
48	48	48	49	49
49	49	49	49	49
50	50	50	50	50
51	51	51	50	51
51	52	52	51	52

[fo. 156b blank.]

[END OF PART II.]

CALENDARIUM SECUNDUM.

[JANUARIUS.]

JANUARIUS.			<i>Lectioes.</i> Lectio 1 ^a .	<i>Matutine.</i> Lectio 2 ^a .	Lectio 3 ^a .	<i>Vespertine.</i> Lectio ad Vesperas. [fo. 157]
1	A	Kalende	<i>Circumcisio domini</i>			
2	b	4 Nonas	Esa. 63	Esa. 64	Luc. 4	Esa. 65
3	c	3 Nonas	65	66	4	66
4	d	Pridi Nonas	Titus Gen. 1	Gen. 1	Joan et hoc est testi- monium 1	Hieremi. 1
5	e	Nonæ	2	2	1	1
6	f	8 Idus	<i>Epiphania domini</i>			
7	g	7 idus	3	3	post hec de- scendit 2	2
8	A	6 idus	4	4	3	3
9	b	5 idus	5	5	3	3
10	c	4 idus	6	6	4	4
11	d	3 idus	7	7	4	4
12	e	Pridi idus	8	8	4	4
13	f	Idus	<i>Hilarius</i> 9	9	5	5
14	g	19 Kal.	11	11	5	5
15	A	18 Kal.	12	13	6	6
16	b	17 Kal.	14	14	6	7
17	c	16 Kal.	15	16	6	66 7
18	d	15 Kal.	17	17	7	8
19	e	14 Kal.	18	18	7	8
20	f	13 Kal.	19	19	7	9
21	g	12 Kal.	20	21	8	9
22	A	11 Kal.	<i>Timotheus</i> 21	22	8	10
23	b	10 Kal.	22	23	8	8 10
24	c	9 Kal.	<i>Babilas</i> 24	24	9	11
25	d	8 Kal.	<i>Conuersio Pauli</i> 24	24	9	9 11
26	e	7 Kal.	25	25	10	12
27	f	6 Kal.	<i>Chrysostomus</i> 26	26	10	15
28	g	5 Kal.	27	27	Marc. 10	15
29	A	4 Kal.	28	29	10	10.10 18
30	b	3 Kal.	29	30	11	11 18
31	c	Pridi Kal.	30	31	12	12.12 20

[FEBRUARIUS.]

FEBRUARIUS.			<i>Lectiones.</i> Lectio 1 ^a .	<i>Matutine.</i> Lectio 2 ^a .	Lectio 3 ^a .	<i>Vespertine.</i> Lectio ad Vesperas.
1	d	<i>Kalend'e</i>	Gen. <i>Ignatius</i> 31	Gen. 31	Marc. 12	Hieremi. 21
2	e	4 nonas	<i>Purificatio</i> 32	<i>beate</i> <i>Marie.</i> 32	13	22
3	f	3 nonas	<i>Philias et</i> 33	<i>Philoro-</i> <i>mus</i> 34	13	22
4	g	<i>Pridi</i> nonas	34	35	Luc. 5	23
5	A	<i>Nonę</i>	36	36	5	5 23
6	b	8 Idus	37	37	6	23
7	c	7 Idus	38	38	6	25
8	d	6 Idus	39	40	6	6 25
9	e	5 Idus	41	41	7	26
10	f	4 Idus	41	42	7	26
11	g	3 Idus	42	43	7	7 27
12	A	<i>Pridi</i> Idus	43	44	8	27
13	b	<i>Idus</i>	44	45	8	28
14	c	16 Kal.	45	46	8	88 29
15	d	15 Kal.	47	47	9	29
16	e	14 Kal.	48	48	9	30
17	f	13 Kal.	49	49	9	31
18	g	12 Kal.	50	50	9	9 31
19	A	11 Kal.	Exod. 1	2	10	33
20	b	10 Kal.	2	3	10	33
21	c	9 Kal.	<i>Beniamin</i> 3	4	10	36
22	d	8 Kal.	4	5	11	36
23	e	7 Kal.	6	7	11	37
24	f	6 Kal.	<i>d. Mathias</i> 7	8	11 ^a	38
25	g	5 Kal.	8	9	11	38
26	A	4 Kal.	9	10	12	39
27	b	3 Kal.	10	11	12	40
28	c	<i>Pridi</i> Kal.	12	12	12	12 41

[MARTIUS.]

MARTIUS.			/Lectiones. Lectio 1 ^a .		Matutine. Lectio 2 ^a .	Lectio 3 ^a .	Vespertine. Lectio ad Vesperas. [fo. 157 ^b]
1	d	Kalende	Exod.	12	Exod. 13	Luc. 13	Hieremi 42
2	e	6 Nonas		13	14	13	13 42
3	f	5 nonas		14	15	14	43
4	g	4 nonas	40 martyres	15	16	14	14 ¹ 44
5	A	3 nonas		16	17	15	44
6	b	Pridi nonas		18	18	15	45
7	c	None		19	19	16	46
8	d	8 Idus		20	21	16	46
9	e	7 Idus		21	22	17	47
10	f	6 Idus		22	23	17	48
11	g	5 Idus	equinoctium	23	24	18	48
12	A	4 Idus	Gregorius	32	32	18	18 49
13	b	3 Idus		33	33	19	49
14	c	Pridi Idus		34	34	19	19 50
15	d	Idus		40	40	20	50
16	e	17 Kal.	Leuit.	18	Leuit. 18	20	50
17	f	16 Kal.		19	19	20	20 ¹ 52
18	g	15 Kal.		20	20	21	22 (?) ¹ 52
19	A	14 Kal.	Numer.	10	Numer. 11	21	Baruc 1
20	b	13 Kal.		11	12	Math. 4	2
21	c	12 Kal.		13	13	4	2
22	d	11 Kal.		14	14	5	3
23	e	10 Kal.		15	15	5	3
24	f	9 Kal.		16	16	5	4
25	g	8 Kal.	Annunciatio	16	beate Marie 17	6	4
26	A	7 Kal.		18	18	6	5
27	b	6 Kal.		19	20	7	6
28	c	5 Kal.		20	21	7	6
29	d	4 Kal.		21	22	8	6
30	e	3 Kal.		22	23	8	6
31	f	Pridi Kal.		24	24	9	Ezech. 2

¹ struck out.

[APRILIS.]

APRILIS.			Lectioes. Lectio 1 ^a .	Matutine. Lectio 2 ^a .	Lectio 3 ^a .	Vespertine. Lectio ad Vesperas.
1	g	Kalende	Numer. 15†	Numer. 26	Math. 9	Ezech. 3
2	A	4 nonas	16†	26	10	3
3	b	3 nonas	17†	28	10	10 8
4	c	Pridi nonas	d. Ambros. 18†	29	11	9
5	d	None	19†	30	11	12
6	e	8 idus	31	31	12	12
7	f	7 idus	32	32	12	13
8	g	6 idus	33	33	12	13
9	A	5 idus	34	34	13	14
10	b	4 idus	35	35	13	14
11	c	3 idus	36	Deutr. 1	13	13 15
12	d	Pridi idus	Deutr. 1	1	14	16
13	e	Idus	2	2	14	16
14	f	18 Kal.	Tyburtius 3	Valerianus, etc. 3	15	16
15	g	17 Kal.	4	4	15	16
16	A	16 Kal.	5	5	16	17
17	b	15 Kal.	6	6	16	17
18	c	14 Kal.	7	7	17	18
19	d	13 Kal.	8	8	17	18
20	e	12 Kal.	9	9	18	19
21	f	11 Kal.	10	11	18	20
22	g	10 Kal.	11	12	19	20
23	A	9 Kal.	12	13	19	20
24	b	8 Kal.	d. Marcus 14	14	20	20
25	c	7 Kal.	15	15	20	21
26	d	6 Kal.	16	16	21	21
27	e	5 Kal.	17	17	21	22
28	f	4 Kal.	18	18	21	22
29	g	3 Kal.	19	19	22	25
30	A	Pridi Kal.	20	20	22	26

[MAIUS.]

MAIUS.			Lectio 1 ^a .	Matutine. Lectio 2 ^a .	Lectio 3 ^a .	Vespertine. Lectio ad Vesperas. [fo. 158]
1	b	Kalende	Philip. Deut. 21	et Jacob. Deut. 21	Math. 23	Ezech. 26
2	c	6 nonas	Athanasius 22	22	23	28
3	d	5 nonas	23	24	24	28
4	e	4 nonas	24	25	24	24 29
5	f	3 nonas	26	27	25	29
6	g	Pridi nonas	28	28	25	30
7	A	None	28	28	25	30
8	b	8 idus	29	29	Acta 3	31
9	c	7 idus	Gregorius 30	Nazianzenus 30	3	31
10	d	6 idus	31	31	4	32
11	e	5 idus	32	32	4	32
12	f	4 idus	32	33	5	33
13	g	3 idus	33	34	5	33
14	A	Pridi idus	Josue 1	Josue 2	5	34
15	b	Idus	2	3	8	34
16	c	17 Kal.	4	4	8	35
17	d	16 Kal.	5	6	8	36
18	e	15 Kal.	6	7	9	36
19	f	14 Kal.	7	8	9	36
20	g	13 Kal.	8	8	10	37
21	A	12 Kal.	9	9	10	37
22	b	11 Kal.	10	10	11	Daniel 1
23	c	10 Kal.	10	11	11	2
24	d	9 Kal.	11	12	12	2
25	e	8 Kal.	20	21	12	2
26	f	7 Kal.	21	22	13	3
27	g	6 Kal.	22	22	13	3
28	A	5 Kal.	23	24	13	3
29	b	4 Kal.	24	24	14	3
30	c	3 Kal.	Judic. 1	Judic. 1	14	4
31	d	Pridi Kal.	2	2	15	4

[JUNIUS.]

<i>JUNIUS.</i>			<i>Lectioes.</i> Lectio 1 ^a .	<i>Matutine.</i> Lectio 2 ^a .	Lectio 3 ^a .	<i>Vespertine.</i> Lectio ad Vesperas.
1	e	<i>Kalende.</i>	Judic. 3	Judic. 3	Acta 15	Daniel 4
2	f	4 nonas	4	4	16	5
3	g	3 nonas	5	5	16	5
4	A	<i>Pridi</i> nonas	6	6	17	6
5	b	<i>None</i>	6	7	17	6
6	c	8 idus	7	8	18	7
7	d	7 idus	8	9	18	7
8	e	6 idus	9	9	19	8
9	f	5 idus	10	11	19	8
10	g	4 idus	11	11	20	9
11	A	3 idus	<i>Barnabas</i> 12	13	20	9
12	b	<i>Pridi</i> idus	13	14	21	10
13	c	<i>Idus</i>	14	15	21	10
14	d	18 Kal.	<i>Basilus</i> 15	16	22	11
15	e	17 Kal.	16	17	22	11
16	f	16 Kal.	18	18	23	11
17	g	15 Kal.	19	19	23	12
18	A	14 Kal.	20	20	24	13
19	b	13 Kal.	20	20	24	13
20	c	12 Kal.	21	21	25	13
21	d	11 Kal.	Ruth. 1	Ruth. 1	25	13
22	e	10 Kal.	2	2	26	14
23	f	9 Kal.	3	3	26	14
24	g	8 Kal.	<i>Nat. Joan.</i> 4	<i>baptiste</i> 4	27	Ose. 1
25	A	7 Kal.	1. Regum. 1	1. Regum. 1.	27	2
26	b	6 Kal.	2	2	27	2
27	c	5 Kal.	2	3	28	3
28	d	4 Kal.	<i>Ireneus</i> 4	4	28	4
29	e	3 Kal.	<i>Petrus et</i> 5	<i>Paulus</i> 6	Rom. 1	5
30	f	<i>Pridi</i> Kal.	6	7	1	6

[JULIUS.]

<i>JULIUS.</i>			<i>Lectio 1^a.</i>	<i>Lectio 2^a.</i>	<i>Lectio 3^a.</i>	<i>Vespertine.</i> <i>Lectio ad</i> <i>Vesperas.</i> [fo. 158b]
1	g	<i>Kalende</i>	1 Reg. 8	1 Reg. 9	Rom. 2	Ose. 7
2	A	6 nonas	<i>Petrus doro-</i> 10	<i>theus, etc.</i> 10	3	8
3	b	5 nonas	11	12	4	9
4	c	4 nonas	13	13	5	10
5	d	3 nonas	14	14	6	11
6	e	<i>Pridi</i> nonas	14	14	7	12
7	f	<i>None</i>	15	15	8	13
8	g	8 idus	16	16	9	14
9	A	7 idus	<i>Cyrillus</i> 17	17	10	Joel 1
10	b	6 idus	17	17	11	2
11	c	5 idus	18	18	12	2
12	d	4 idus	19	19	13	3
13	e	3 idus	20	20	14	Amos 1
14	f	<i>Pridi</i> idus	20	21	15	2
15	g	<i>Idus</i>	21	22	15	3
16	A	17 Kal.	22	23	16	Prouerb. 1
17	b	16 Kal.	23	24	1. Corr. 1	2
18	c	15 Kal.	24	25	2	3
19	d	14 Kal.	25	25	3	4
20	e	13 Kal.	26	26	4	5
21	f	12 Kal.	27	28	5	6
22	g	11 Kal.	<i>Maria Mag.</i> 28	<i>dalena</i> 29	6	7
23	A	10 Kal.	30	30	7	8
24	b	9 Kal.	30	31	7	9
25	c	8 Kal.	2. Regum. 1	2° Reg. 1	<i>Jacobus</i> <i>aposto-</i> <i>lus</i> 7	10
26	d	7 Kal.	<i>d. Anna.</i> 2	2	8	11
27	e	6 Kal.	3	3	8	11
28	f	5 Kal.	3	4	9	13
29	g	4 Kal.	5	5	10	14
30	A	3 Kal.	6	6	11	15
31	b	<i>Pridi</i> Kal.	7	7	11	16

[AUGUSTUS.]

AUGUSTUS.			Lectiones. Lectio 1 ^a .		Matutine. Lectio 2 ^a .	Lectio 3 ^a .	Vespertine. Lectio ad vesperas.
1	c	Kalende	2 Regum	8	2 Regum 9	1. Cor. 12	Prouerb. 17
2	d	4 nonas		10	10	13	18
3	e	3 nonas		11	11	14	19
4	f	Pridi nonas		12	12	14	20
5	g	None		13	13	15	21
6	A	8 idus		14	14	15	22
7	b	7 idus		14	15	16	23
8	c	6 idus		15	15	2. Cor. 1	24
9	d	5 idus		16	16	2	25
10	e	4 idus	d. Laurenc.	17	17	3	26
11	f	3 idus		18	18	4	27
12	g	Pridi idus		18	19	5	28
13	A	Idus.		19	19	6	29
14	b	19 Kal.		20	20	7	30
15	c	18 Kal.	Assump. b.	21	Marie. 21	8	31
16	d	17 Kal.		22	22	9	Ecclesiastes 1
17	e	16 Kal.		23	23	10	2
18	f	15 Kal.		24	24	11	3
19	g	14 Kal.	3. Reg.	1	3. Reg. 1	11	4
20	A	13 Kal.		1	2	12	5
21	b	12 Kal.		2	2	13	6
22	c	11 Kal.		3	3	Galath. 1	7
23	d	10 Kal.		4	4	2	8
24	e	9 Kal.	d. Bartholo-	5	meus. 5	3	9
25	f	8 Kal.		8	8	3	10
26	g	7 Kal.		8	8	4	11
27	A	6 Kal.		8	9	5	12
28	b	5 Kal.	d. Augustinus.	9	10	6	Sap. 1
29	c	4 Kal.		10	11	Ephes. 1	2
30	d	3 Kal.		11	11	2	3
31	e	Pridi Kal.		12	12	3	4

[SEPTEMBER.]

SEPTEMBER.			/Lectioes. Lectio 1 ^a .		Matutine. Lectio 2 ^a .		Lectio 3 ^a .		Vespertine. Lectio ad vesperas. [fo. 159]	
1	f	Kalende	3 Reg.	13	3. Regum	13	Ephes.	4	Sap.	5
2	g	4 nonas		14		14		5		6
3	A	3 nonas		15		15		5		7
4	b	Pridi nonas		16		16		6		7
5	c	None		17		17	Philippen.	1		8
6	d	8 idus		18		18		1		9
7	e	7 idus		18		19		2		10
8	f	6 idus	Natiuitas	19	b. Marie	20		3		11
9	g	5 idus		20		20		4		12
10	A	4 idus		21		21	Coloss.	1		12
11	b	3 idus		21		22		1		13
12	c	Pridi idus		22		22		2		14
13	d	Idus	.4. Reg.	1	4 Reg.	1	equinoctium	3		14
14	e	18 Kal.	Cyprianus	2		2		4		15
15	f	17 Kal.		3		3	.1. Thessal.	1		16
16	g	16 Kal.		4		4		2		16
17	A	15 Kal.		4		5		3		17
18	b	14 Kal.		5		6		4		18
19	c	13 Kal.		6		7		5		18
20	d	12 Kal.		7		8	2 Thess.	1		19
21	e	11 Kal.	d. Matheus.	8		9		2	Ecclesiasticus	1
22	f	10 Kal.		9		10		3		1
23	g	9 Kal.		10		10	1. Timoth.	1		2
24	A	8 Kal.	Tecla	11		11		2		3
25	b	7 Kal.		12		12		3		3
26	c	6 Kal.		13		13		4		4
27	d	5 Kal.		14		14		5		4
28	e	4 Kal.		15		15		6		5
29	f	3 Kal.	d. Michael.	16		16	2. Timoth.	1		6
30	g	Pridi Kal.		17		17		2		6

[OCTOBER.]

OCTOBER.			Lectiones. Lectio 1 ^a .		Matutine. Lectio 2 ^a .		Lectio 3 ^a .		Vespertine. Lectio ad vesperas.
1	A	Kalende	4. Reg.	17	4 Regum	18	2. Timoth.	3	Ecclesiasticus 7
2	b	6 nonas		18		18		4	7
3	c	5 nonas		19		19	Titus	1	8
4	d	4 nonas		20		20		2	9
5	e	3 nonas		21		21		3	10
6	f	Pridi nonas	Polycarpus	22		22	Philem.	1	10
7	g	None		23		23	Hebr.	1	11
8	A	8 idus		23		24		2	11
9	b	7 idus	Dionisius	24	Rusticus, etc.	25		3	12
10	c	6 idus		25		25		4	13
11	d	5 idus	1. Esdr.	1	1. Esdr.	2		5	14
12	e	4 idus		2		3		6	15
13	f	3 idus		4		4		7	15
14	g	Pridi idus		5		5		7	17
15	A	Idus		6		6		8	18
16	b	17 Kal.		7		7		9	19
17	c	16 Kal.		8		8		9	20
18	d	15 Kal.	d. Lucas	9		9		10	21
19	e	14 Kal.		10		10		10	22
20	f	13 Kal.	2. Esdr.	1	2 Esdr.	2		11	23
21	g	12 Kal.		2		3		11	23
22	A	11 Kal.		3		4		12	24
23	b	10 Kal.		5		5		12	24
24	c	9 Kal.		6		6		13	25
25	d	8 Kal.		7		7	Jacobus	1	26
26	e	7 Kal.		7		8		2	27
27	f	6 Kal.		8		9		3	28
28	g	5 Kal.	d. Ssimon†	9	et Judas	9		4	29
29	A	4 Kal.		10		10		5	29
30	b	3 Kal.		11		11	1. Petri	1	30
31	c	Pridi Kal.		12		12 ¹		2	31

¹ Altered to 13 (?).

[NOUEMBER.]

NOUEMBER.			<i>Lectioes.</i> Lectio 1 ^a .	<i>Matutine.</i> Lectio 2 ^a .	Lectio 3 ^a .	<i>Vespertine.</i> Lectio ad vesperas. [fo. 159 ^b .
1	d	<i>Kalende</i>	<i>Omnes sancti</i> 2 Esdr. 13	2 Esdr. 13	.1. Petri 3	Ecclesiasticus 31
2	e	4 nonas	Tobias 1	Tobias 2		32
3	f	3 nonas	3	4		33
4	g	<i>Pridi</i> nonas	5	6	2. Petri 1	34
5	A	<i>None</i>	7	8		35
6	b	8 idus	9	10		36
7	c	7 idus	11	12	1 Joan. 1	37
8	d	6 idus	13	14		37
9	e	5 idus	Judith 1	Judith 2		38
10	f	4 idus	3	4		38
11	g	3 idus	<i>d. Martinus</i> 5	5		39
12	A	<i>Pridi</i> idus	6	6		39
13	b	<i>Idus</i>	<i>Bricius</i> 7	7	2 Joan. 1	40
14	c	18 Kal.	8	8	3. Joan. 1	40
15	d	17 Kal.	9	10	Judas 1	41
16	e	16 Kal.	10	11		42
17	f	15 Kal.	12	13	Apocalip. 1	43
18	g	14 Kal.	13	14		43
19	A	13 Kal.	15	15		44
20	b	12 Kal.	Hester 1	Hester 1		45
21	c	11 Kal.	2	2		45
22	d	10 Kal.	<i>Cecilia</i> 3	4		46
23	e	9 Kal.	5	6		47
24	f	8 Kal.	7	8		47
25	g	7 Kal.	<i>Katherina</i> 9	10		48
26	A	6 Kal.	11	12		49
27	b	5 Kal.	13	14		50
28	c	4 Kal.	15	16		50
29	d	3 Kal.	Job. 1	Job 2		51
30	e	<i>Pridi</i> Kal.	<i>d. Andreas</i> 3	4		51

[DECEMBER.]

DECEMBER.			Lectiones. Lectio 1 ^a .		Matutine. Lectio 2 ^a .		Lectio 3 ^a .		Vespertine Lectio ad vesperas.
1	f	Kalende.	Esaias	1	Esaias	1	Marc.	1	Esa. 2
2	g	4 nonas		3		4		1	5
3	A	3 nonas		5		6		2	7
4	b	Pridi nonas	Barbara	7		8		2	9
5	c	None		10		10		3	11
6	d	8 idus	Nicolaus	12		13		3	14
7	e	7 idus		14		15		4	16
8	f	6 idus		17		18		4	19
9	g	5 idus		19		20		5	21
10	A	4 idus		22		22		5	23
11	b	3 idus		24		24		6	25
12	c	Pridi idus		26		27		6	28
13	d	Idus	Lucie†	28		29		6	29
14	e	19 Kal.		30		30		7	31
15	f	18 Kal.		32		33		7	33
16	g	17 Kal.		34		35		8	36
17	A	16 Kal.		37		37		8	38
18	b	15 Kal.		39		40		9	40
19	c	14 Kal.		41		41		9	42
20	d	13 Kal.		43		43		9	44
21	e	12 Kal.	Thomas apostolus	44		45	Luc.	1	45
22	f	11 Kal.		46		47		1	48
23	g	10 Kal.		49		49		1	50
24	A	9 Kal.		51		51		1	52
25	b	8 Kal.	Natalis domini			51 ¹			
26	c	7 Kal.	d. Stephanus			52 ¹			
27	d	6 Kal.	d. Joannes Euang.			53 ¹			
28	e	5 Kal.	Innocentes	53		54	Puer autem crescebat.	2	55
29	f	4 Kal.		56		57		3	58
30	g	3 Kal.		59		59		3	60
31	A	Pridi Kal.		61		62		4	²

¹ Erased.² Blank in MS.

APPENDIX.

[These four columns represent four stages of developement in one document. In the first column is the prefatory letter of Cardinal Quignon to Paul III. contained in the first text of his breviary of 1535 ; in the second column, that of the second text of the breviary of 1536 ; in the third column, that of the preface to the work now edited ; in the fourth, the Preface concerning the service of the Church prefixed to the First book of Edward the Sixth, well known to the present generation as forming, with some alterations, one part of the prefatory matter to the Book of Common Prayer.

The symbols at the head of each column represent :

Q¹=The First Recension of Quignon's Breviary. (See *Breviarium Romanum a Francisco Cardinali Quignonio editum et recognitum*, Cantabrigiae, 1888, p. xix.)

Q²=*The second recension of the Quignon Breviary*, Henry Bradshaw Society, 1908, p. xxiii.

Cranmer=The present volume, now edited, p. 15.

1. of Edward VI.=Facsimile of Whitchurche's edition, 1549, mense Martii. Shelf mark in the British Museum : C. 25. l. 14. (1.).

Three of these prefaces, Q², Cranmer, and 1 of Edward VI., are printed without abbreviation or change in the order in which they appear in the editions. But it has not been easy to fit some paragraphs of Q¹ into the places opposite the paragraphs to which they are similar without removing them from the places in which they appear in Q¹. The change is marked in a footnote in each case. Two sections of Q¹ have not been reprinted.]

Q¹.Q².

5 Breviarium Romanum nuper
 a nobis felicitis recordationis
 Clementis .VII. Pontificis
 Maximi hortatu confectum,
 10 ac potius in ampliores sacrarum
 scripturarum lectionem, ad
 veterem sanctorum patrum, et
 Conciliorum antiquorum formam
 reuocatum, tuaque voluntate
 15 sanctissime Pater editum, graues
 plerosque ac doctos viros ita
 probasse et recepisse intellexi, ut
 nihil in eo mutandum existi-
 marent. Alios item animaduerti
 20 graues etiam, et prudentes
 homines, qui eius rationem
 magnopere probantes, nonnihil
 tamen in eo desyderari affirma-
 rent. Illud vero nunquam
 25 dubitaui fore in tanta multitu-
 dine nonnullos ex iis videlicet
 qui in diuerso precandi ritu con-
 sensuissent, quibus labor ille
 noster non esset perinde gratus,
 30 existimantibus ab inueterata illa
 consuetudine precandi nulla
 ratione clericis esse disceden-
 dum. Imovero nobis primam
 editionem breuiarij non tanquam
 35 promulgationem legis esse
 placuerat, sed quasi publicam
 quandam deliberationem, ut sic
 proposita nostra sententia, iudicia
 multorum exquireremus, et quod
 40 omnium commodissimum et
 religioni ac pietati conuenien-
 tissimum plerisque prudentibus
 grauibusque viris visum esset
 sequeremur.
 45 Nihil enim humano elabora-
 tum ingenio tam exactum initio
 vnquam fuit quin postea mul-
 torum accedente iudicio per-
 fectius reddi possit, ut in ipsis
 etiam ecclesiasticis institutis
 circa primitiuam praesertim eccle-
 siam contigisse videmus.

CRANMER.

1. OF EDWARD VI.

5

10

15

20

25

30

35

40 Nihil vnquam ab hominibus
 tanta cautione excogitatum fuit,
 aut tanta firmitate stabilitum,
 quod vetustate et temporum
 lapsu non corrumperetur. Hoc
 45 et in precibus illis quas horarias
 siue canonicas appellamus vsu
 venisse conspiciamus.

There was neuer anything by
 the wit of man so well deuised,
 or so surely established, which
 (in continuance of time) hath
 not been corrupted: as (among
 other thinges) it may plainly
 appere by the common prayers
 in the Chur[c]he, commonlye
 called diuine seruice:

Q¹.Q²

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Cogitanti mihi pater sanctissime atque animo repetenti initia veteris instituti, quo sancitum est, ut clerici sacris initiati, vel sacerdotiis præsidentes singulis diebus perlegant horarias preces, quas canonicas etiam appellamus, tres omnino causæ spectatæ fuisse videri solent.

Quarum ea prima est, quod cum cæteri homines in quaque ciuitate aut suum quisque negotium agant, aut in Republica administranda sint occupati, clericis ex eo vocatis, ut Hieronymus testatur, quod de sorte domini sint, quique bonis ecclesiasticis aluntur, hoc potissimum negotium diuinis, et humanis legibus est iniunctum, ut in commissum sibi populum, ac de se bene merentem Deum propitium habere cunctis rationibus enitantur. Quod non solum sacrificijs efficitur, sed etiam precibus, quæ a pio corde proficiscantur,

Itaque multorum sententijs collatis, quæ nobis partim vocibus, partim scriptis innotuerunt, iudicium eorum secuti qui omnium prudentissime sentire visi sunt, libenter quædam addidimus, alia mutauimus, et omnia diligenter recognouimus, retenta tamen summa forma breuiarii. Sed quoniam sic fert natura rerum, ut nihil sit tam rectum, nihil tanta ratione in vitam vsumque hominum inductum, cuius nouitas non sit aliquibus ingrata, non temere facturi esse videmur, si rationem totius instituti nostri a nobis prius summatim redditam, nunc accuratius recognito breuiario, paulo latius explicabimus.

Mihi enim (ut sæpe sum professus) cogitanti, atque animo repetenti initia veteris instituti, quo sancitum est, ut clerici sacris initiati, vel sacerdotiis præsidentes, singulis diebus perlegant horarias preces, quas canonicas etiam appellamus, tres præcipue causæ spectatæ fuisse videri solent.

Quarum ea prima est, quod quum ceteri homines in quaque ciuitate, aut suum quisque negotium agunt, aut in republica administranda sint occupati, clericis ex eo vocatis quod sortis domini sint, quique bonis ecclesiasticis aluntur, hoc potissimum negotium diuinis et humanis legibus est iniunctum, ut Deum habere propitium in commissum sibi populum, ac de se benemerentem cunctis rationibus enitantur: quod non solum sacrificijs efficitur, sed etiam precibus, quæ a pio corde proficiscantur.

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Q¹.Q².

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10 teste Iacobo, qui nos ad precandum cohortans, Orate (inquit) pro inuicem vt saluemini. multum enim valet deprecatio iusti assidua. Altera causa est,
 15 vt qui reliquo populo exemplo debent esse virtutis, et sanctimoniae, assidua precatione deum colloquentes, minus opportuni reddantur tentatori diabolo, si eos
 20 inuenerit, vt Hieronymus ait, occupatos, et à cogitationibus caducarum rerum subinde auocati, contemplationi diuinorum assuescant.

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Tertia, vt religionis quoque futuri magistri quotidiana sacrae scripturae et ecclesiasticarum
 30 historiarum lectione erudiantur, complectanturque, vt Paulus ait, eum, qui secundum doctrinam est, fidelem sermonem et potentes sint exhortari in doctrina sana, et eos, qui contradicunt, arguere.

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Et profecto si quis modum precandi olim a maioribus traditum diligenter consyderet, horum
 40 omnium ab ipsis habitam esse rationem manifesto deprehendet.

Ipsi enim (vt testimonio verbisque vtar beati Alexandri papae et martyris) pro populo interpellant, et populi peccata comedunt, quia precibus suis et oblationibus ea delent, atque consumunt. Qui quanto digniores fuerint, tanto facilius pro quibus necessitatibus clamant exaudiuntur. Quod testimonio probatur Iacobi apostoli qui nos ad precandum cohortans : Orate, inquit, pro inuicem, vt saluemini : multum enim valet deprecatio iusti assidua. Altera causa est, vt qui reliquo populo exemplo debent esse virtutis ac sanctimoniae assidua precatione Deum alloquentes, minus opportuni reddantur tentatori diabolo, si eos inuenerit (vt Hieronymus ait) occupatos, et a cogitationibus caducarum rerum subinde auocati, contemplationi diuinarum assuescant.

Tertia, vt religionis quoque futuri magistri quotidiana sacrae scripturae et ecclesiasticarum historiarum lectione erudiantur : complectanturque, vt Paulus ait, eum qui secundum doctrinam est, fidelem sermonem, et potentes sint exhortari in doctrina sana, et eos qui contradicunt arguere.

Et profecto si quis modum precandi olim a maioribus traditum diligenter consideret, plane intelligat, horum omnium praecipuam ab ipsis habitam esse rationem.

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1. OF EDWARD VI.

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Quarum rationem a priscis ecclesie Patribus institutam si quis diligenter exquirat et examinet, eam sane nec inepte nec incommode ordinatam fuisse comperiet, Illi siquidem tali modo rem disposuerant, ut singulis annis omnia sacra biblia perlegerentur, et vna cum anni circulo canonice quoque scripture circulus reuolueretur, Volentes nimirum vti clerici et ecclesiarum antistites assidua sacrarum litera-

the firste originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduancement of godliness: For they so ordred the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intendyng thereby, that the Cleargie, and specially suche as were Ministers of the

Q¹.Q².

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15 Sed factum est nescio quo pacto hominum negligentia, vt paulatim à sanctissimis illis veterum patrum institutis discederetur.

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Nam primum libri sacræ scripturæ, qui statis anni temporibus erant perlegendi, vix dum incepti a precantibus prætermittuntur.

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Sed factum est nescio quo pacto precantium negligentia, vt paulatim a sanctissimis illis veterum patrum institutis discederetur.

Nam libri scripturæ sacræ, qui statis anni temporibus legendi erant, more maiorum (vt est in monumentis Gelasii papæ, et Concilii Romani .lxx. episcoporum) vix dum incepti omittuntur in alio breviario.

30 Vt exemplo esse possunt liber Genesis, qui incipitur in septuagesima, et liber Isaïæ, qui in aduentu, quorum vix singula capitula perlegimus, ac eadem modo
35 cætera veteris testamenti volumina degustamus magis, quam legimus,

nec secus accidit in euangelia, et reliquam scripturam noui testamenti, quorum in loco successerunt alia, nec vtilitate cum his,
40 nec grauitate comparanda, quæ quotidie agitatione linguæ magisquam intentione mentis inculcantur.

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¹Deinde psalmorum plerisque,

¹—¹ Compare under Cranmer, p. 177, lines 12–20.

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rum lectione meditacioneque et
 ipsi ad arduam virtutis viam
 capescendam incitarentur et alios
 exhortandi in doctrina sana, con-
 5 vincendique eos qui contradicunt
 facultatem sibi compararent, et
 Plebes auditis quotidie in cetu
 sacro, sacris diuini verbi lectioni-
 bus indies magis ac magis in
 10 rerum diuinarum cognitione pro-
 ficerent ac in deum pietate ac-
 cenderentur.

15 Sed proh dolor) illam maiorum,
 tam sanctam, tam pulcram, tam
 bene coherentem ordinationem
 superueniens etas quam foede
 conspurcauerat convulseratque, et
 20 tanquam membratim dilaceraue-
 rat. Nam librorum seriem con-
 tinuam et integram nusquam ob-
 seruamus. Sed vel fragmenta
 hinc inde decerpimus et con-
 25 sarcinamus, nihil quid preces-
 serat quidve sequatur attendentes,
 vel initia tantum librorum deli-
 bantes vix tribus decursis capi-
 tulis, cetera pretermittimus.

30 Sic librum Isaie in aduentu, sic
 librum genesis in septuagesima
 inchoamus, sed inchoamus tan-
 tum, ad vmbelicum non perducimus.

35

Haud secus Evangelia et noui
 Testamenti scripturas omnes con-
 40 taminamus Luxatis librorum om-
 nium compagibus omnia miscen-
 tes, transponentes, confundentes,
 Quid quod friuola quedam et
 anilibus fabulis non absimilia in-
 45 troducta sint, et digna habita
 pre quibus diuinorum oraculorum
 lectio loco moueretur.

congregacion, should (by often
 readyng and meditacion of Gods
 worde) ¹be stirred vp to godlines
 themselves, and be more able also
 to exhort other by wholsome
 doctrine, and to confute them
 that were aduersaries to the
 trueth.¹ And further, that the
 people (by daily hearyng of holy
 scripture read in the Church) should
 continuallye profite more
 and more in the knowledge of
 God, and bee the more inflamed
 with the loue of his true religion.

But these many yeares passed
 this Godly and decent ordre of
 the auncient fathers, hath bee[n]
 so altered, broken, and neglected,
 by planting in vncertain stories,
 Legendes, Responses, Verses,
 vaine repetitions, Commemora-
 tions and Synodalles, that
 commonly when any boke of the
 Bible was begon: before three or
 foure Chapters were read out,
 all the rest were vnread.

And in this sorte, the boke of
 Esaie was begon in Aduent, and
 the booke of Genesis in Septua-
 gesima: but they were onely
 begon, and neuer read thorow.

After a like sorte wer[e] other
 bokes of holy scripture vsed.
 And moreouer, where as s. Paule
 would haue suche language
 spoken to the people in the
 church, as they mighte vnder-
 stande and haue profite by hear-
 yng the same: the seruice in this
 Church of England (these many

¹—¹ Cf. Q¹ and Q², p. 170, ll. 35-48.

Q¹.Q².

qui singulis hebdomadæ diebus
erant destinati, reiectis, pauci
quidam toto fere anno repetun-
tur.¹

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Tum historiæ sanctorum tam
inculte, et tam negligenti iudicio
scriptæ leguntur, vt nec auctori-
10 tem habere videantur nec grauita-
tem.

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Accedit tam perplexus ordo,
tamque difficilis precandi ratio,
vt interdum Paulo minor opera
in inquirendo ponatur, quam cum
25 inueneris in legendo.²

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Quibus rebus animaduersis,
felicitis recordationis Clemens
.VII. Pontifex Maximus cum in-
telligeret officij sui esse, cum ali-
40 orum Christianorum commodi-
tatibus prospicere, tum in primis
clericorum, quibus ministris
vteretur in commisso sibi grege

Tum historiæ sanctorum quæ-
dam tam inculte, et tam sine
delectu scriptæ habentur in eodem,
vt nec auctoritatem habere vid-
eantur nec grauitatem.

Accedit tam perplexus ordo
tamque difficilis precandi ratio,
vt interdum paulo minor opera in
requirendo ponatur, quam cum
inueneris in legendo.

Quibus rebus animaduersis,
felicitis recordationis Clemens vij.
pontifex Maximus cum intelligen-
et officij sui esse, cum aliorum
Christianorum commoditatibus
prospicere, tum in primis cleri-
corum, quibus ministris vteretur
in commisso sibi grege adminis-

² The substance of this paragraph is repeated in Q¹ on p. xxiv. in the sections beginning *Postremo* and *Porro*, which are not reprinted in this appendix.

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yeares) hath been read in Latin to the people, whiche they vnderstoode not, so that they haue heard with theyr eares onely : and their hartes, spirite and minde, haue not been edified thereby.

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Nam Historie sanctorum fere tam crasso iuditio collecte sunt et stilo tam incondito descriptæ ut lectori cordato fastidium facile

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pariant.
¹Preterea quum antiqui illi Patres Psalmorum librum in septem portiones, quas nocturnas vocant, distribuissent nunc omis-
 15 sis reliquis, pauci tantum quidam illique magis labiorum strepitu quam animi pensiculacione quotidie replicantur.¹

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Ne quid interim dicam de regularum multitudine et difficultate, de multifarijs officiorum transmutacionibus ac ceteris rerum labyrinthis, quibus librorum
 25 euoluendorum ratio tam impedita et perplexa facta est, ut non raro plus negotii sit inuestigare quod est legendum quam vbi inventum
 30 est legere, eoque res deuenerat ut ars quedam inde fuerit constituta, ac peritum artificem esse oporteret, qui Ordinalem (sic enim vocant methodicum artis illius lib-
 35 rum) probe intelligeret.

Nos igitur tanta incommoda considerantis eis que remedium adhiberi cupientes, Methodum in medium damus, iuxta quam id
 40 non inconcinne fieri posse arbitremur descripto in eum vsum indice, lucido, facili, et cuiusvis intelligibili, Vnum hunc scopum

And furthermore, notwithstanding that the auncient fathers had deuided the psalmes into seuen porcions : whereof euery one was called a nocturne : now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest vtterly omitted.

Moreouer, the nombre and hardnes of the rules called the pie, and the manifolde chaunginges of the seruice, was the cause, that to turne the boke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These inconueniences therefore considered : here is set furth suche an ordre, whereby the same shalbe redressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, whiche is plaine and easy to be vnderstanded, wherin

¹.—¹ Compare under Q¹, p. 174, line 46.

Q¹.

administrando : me hortatus est, negociumque dedit, vt quantum cura et diligentia niti possem, preces horarias ea ratione disponerem, vt sublatis, quas dixi, difficultatibus et dispendijs, clerici maioribus etiam commodis ad precandum allicerentur.

10

Quam ego prouinciam libentissime suscepì, simul vt pastori summo honestissima præcipienti parerem, simul vt bono publico pro mea virili parte seruirem.

Adhibitis igitur quibusdam meorum domesticorum prudentibus hominibus sacrarum literarum, et pontificij iuris doctrina præditis, eisdemque græce, et latine eruditis, dedi operam. quam maxime potui, vt commode ac ex vtilitate publica rem conficerem in hunc maxime modum.

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Q².

trando, me hortatus est, negotiumque dedit, vt quantum cura et diligentia niti possem, preces horarias ita disponerem, et ad veterem illam formam quoad fieri posset redigerem, vt difficultatibus dispendijsque sublatis, nec a summa rationis olim ab antiquis sanctisque patribus institute, discederetur, nec rursum clerici ab officio precandi detererentur laboris magnitudine.

Quam ego prouinciam libentissime sucepi, simul vt Christi vicario honestissima precipienti parerem, simul vt bono publico pro mea virili parte seruirem.

Adhibitis igitur quibusdam meorum domesticorum prudentibus hominibus ac sacrarum literarum et pontificii iuris doctrina præditis, eisdemque græce et latine eruditis, dedi operam quam maxime potui, vt commode ac ex vtilitate publica rem conficerem.

Ac illud ante omnia visum nobis est in consuetudinem reuocare, vt scriptura sacra maxime omnium toto anno, et omnes psalmi singulis septimanis perlegerentur. Vtrumque enim veteribus patribus summa ratione placuisse videbamus, qui plerosque libros (vt supra dictum est) vtriusque testamenti per anni tempora legendos disposerant in breuiario, et per dies sic psalmos distribuerant, vt singulis septimanis totum psalterium legeretur, quod singulis diebus in primitiua ecclesia perlegi solitum esse tradit Speculator.

Sed (vt supra diximus) precantium negligentia factum erat, vt minima pars scripturæ sacræ legeretur, et psalmorum plerisque omissis, pauci singulis fere diebus repeterentur. Quod eis

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maxime considerantes, vt vide-
licet sacre scripture filum et
series vbique quoad fieri potest
integre, et indiuulse continuetur,
5 et ut exoticorum scriptorum
quam minimum intertexatur.

(so muche as maie be) the
readyng of holy scripture is so
set furthe, that all thynges shall
bee doen in ordre, without
breakyng one piece therof from
another.

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Q¹.Q².

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¹ Discrimen igitur inter illud quo hactenus vsi sumus, et hoc breuiarium est, quod in illo, quanquam veteribus patribus placuisset, totam fere sacram scripturam legi singulis annis, tamen vix vna particula legitur carptim libros degustando. In hoc autem legitur singulis annis magna, et præcipua pars veteris testamenti, et totum nouum præter partem Apocalypsis vt diximus, epistolis, et actis apostolorum etiam repetitis.¹

¹—¹ At this point it has been found necessary to change the order of certain paragraphs of Q¹ so that they may appear opposite to the paragraphs of Q², etc., to which they are like. (See Q¹, p. xxiii.)

accidit, dum officii ferialis optime sanctissimeque a maioribus instituti longitudinem et laborem refugerent. Ad quem vitandum varia compendia excogitantes, consuetudinem induxerunt, omnis ferijs, toto fere anno sanctorum festa celebrandi, etiam in quadragesima : quod quantum sit contra veterum instituta, declarat Concilium Laodicense, quo cautum est, ne in quadragesima de sanctorum martyrum natalitia celebrentur ; et item Toletanum decimum, in quo traditur, nihil esse in quadragesima de sanctorum solemnitatibus celebrandum, idque ex antiquitate regulari cautum esse. Quod ipsi animaduertentes, conditionemque temporum et infirmitatem clericorum spectantes, rationem iucundam putauimus, vt pari propemodum labore vt cum festum celebrabatur, sed minore quam cum agebatur de feria. ¹veteris testamenti magna et vtilissima pars et totum nouum, præter partem Apocalypsis in anno,¹ et ²singulis septimanis psalmi omnes perlegerentur, terni singulis horis, vnus longitudine cum alterius breuitate sic compensata, vt labor legendi diurnus par propemodum sit omnibus diebus, siue feria sit, siue festum celebretur,² habita quoque in distribuendo quoad fieri potuit, ratione feriarum, festorum non perinde : nec enim si cuius psalmi vnum aut alterum verbum potest ad aliquod festum accommodari, idcirco mutandus erat ordo com-

¹—¹ Compare Q¹, p. 184, lines 24–30.

²—² Compare Q¹, p. 184, lines 14–23.

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Q¹.

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¹ Quod pertinet ad psalterium, in illo breuiario pauci quidam psalmi sæpissime repetuntur, plerique ne semel quidem leguntur toto anno. In hoc omnes leguntur singulis hebdomadis sine tedio, nam singulis horis terni psalmi accommodantur, nullo eadem hebdomada repetito.¹

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Omissis antiphonis, capitulis, et responsorijs, ac multis hymnis, cæterisque id genus rebus scripturæ sacræ lectionem impediuntibus, breuiarium constat ex psalmis et scriptura sacra veteris, et noui testamenti, et sanctorum historijs, quas ex probatis, et grauibz auctoribus graecis et latinis decerpsimus, easdemque stilo paulo quidem cultiore non tamen fucato exornare curauimus.²

Relicti sunt etiam ex hymnis, qui plurimum omnium habere, visi sunt auctoritatis, et grauitatis.

Q².

modissimus, quo nullus psalmodum in hebdomada praetermittitur, vt non illa verba solum, sed cætera omnia in ipsis contenta mysteria, liceat intelligentibus septimo quoque die contemplari.

Nam ad psalterium perlegendum, si veterem illam rectam et sanctam psalmodum distributionem ferialem, in qua psalmi quidam quotidie repetuntur, retinuissimus, longitudo officij perinde vt antea clericos deterreret, qui hac commodissima, et ad vetus institutum affirmata mediocritate, multum (vt iam experti sumus) alliciuntur. Nam licet opera consueta legendi scripturas parum minuat in hoc breuiario, praesertim cum plæraque omnia ex libro legi sit necesse: curauimus tamen, vt ordine longe simpliciore et expeditiore magna pars laboris minueretur, sublato tædio et difficultate, psalmos et alia hinc inde cum mora et molestia perquirendi, et difficillimam rationem longo tempore perdiscendi.

Versiculos, responsoria, et capitula omittere idcirco visum est, non quod hæc superuacanea aut inutilia viderentur, augent enim pietatem, et sunt scripturæ sacræ particulæ: sed quoniam cum introductæ sint ad cantus potissimum modulandos, et legentes sæpe, morentur cum molestia quæritandi, locum relinqui voluimus continenti lectioni scripturæ sacræ, quæ magis facit ad pietatem atque doctrinam priuatim legentium, quorum hac quidem in parte maiorem rationem haberi volui-

¹—¹ As above (see Q¹, p. xxiv).

²—² Compare Q², p. 186, lines 39-45; Cranmer, p. 185, lines 31-42.

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Hanc ob causam Antiphonas,
30 Responsoria, Inventoria†, Capi-
tula, ac cetera id genus sacre
lectionis cursum interrumpentia,
pleraque reseuimus.

For this cause be cut of
Anthemies, Responses, Inuita-
tories, and suche like thynges, as
did breake the continuall course
of the readyng of the scripture.

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Hymnos tantum pauculos, qui
reliquis plus vetustatis et venus-
tatis in se continere videbatur

Q¹.Q².

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¹Psalmi sunt ita distributi,
 15 retento quatenus licuit veterum
 patrum instituto, vt omnes per-
 legantur singulis hebdomadis
 totius anni, terni singulis horis,
 vnius longitudine cum alterius
 20 breuitate sic compensata, vt labor
 legendi diurnus par propemodum
 sit tota hebdomada, et perinde
 toto anno.¹

Quod pertinet ad cæteram
 25 scripturam sacram, ex veteri tes-
 tamento perleguntur vtilissimi,
 et grauissimi quique libri. Ex
 nouo autem nihil prætermittitur,
 præter Apocalypsim, cuius princi-
 30 pium tantum legitur quin potius
 epistolæ Pauli, cum canonicis, et
 actis apostolorum repetuntur. Ex
 lectionibus enim ternis, quæ
 singulis diebus totius anni legun-
 35 tur, prima est ex veteri testa-
 mento, secunda ex nouo, qua
 totum ipsum (dempta, vt diximus,
 parte Apocalypsis) absoluitur,
 tertia ex historia sancti, si cuius
 40 festum celebratur, quod si nullum
 fuerit, apostolorum acta, et epis-
 tolæ tertia lectione, repetuntur
 ordine notato in calendario.

Propter inconstantiam temporis
 45 paschatis, et aliorum festorum,
 quæ mobilia dicuntur, fieri non

mus, quam concinentium. Nec
 enim ad precandum cuncta vtilia
 et salubria congeri debent, ne
 clerici grauentur iniquiore pon-
 dere. Atque vtinam tam robusti
 essemus, vt totum etiam vetus
 testamentum in anno perlegere
 non grauaremur, libenter enim
 omnes illius libros legendos pro-
 poneremus: sed (vt dictum est)
 habenda fuit ratio, ne precandi
 labor in tanta clericorum infirm-
 itate modum excederet.

¹—¹ Compare Q², p. 182, lines 20–28.

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relinquentes, et delectorum
quorundam atque extra omnem
aleam positorum sanctorum
indubitatas.

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Historias quas ex idoneis
scriptoribus grecis Latinisque
desumi ac deflorari fecimus.
35 Porro sanctos illos dumtaxat reie-
cimus quorum dies solemnes vidi-
mus a plebecula perperam et
supersticiose celebrari, aut qui
de vita et moribus nobis fuerunt
40 suspecti, aut quorum Historię
apud probatos autores non exsta-
bant. Aut denique cum duo
pluresve in eundem diem incidis-
sent eos qui ex omni numero
45 minus idonei aut necessarij vide-
bantur pretermittendos iudicaui-
mus.

Q¹.Q²

potuit, vt regulas omnino vitare-
mus, quarum tam plenum erat
prius breuiarium, vt vix ætas
hominis ad earum rationem per-
5 descendam sufficeret, sed nos tam
raras, et perspicuas regulas dis-
posuimus, vt eas cuius facile
sit intelligere.

Officium beatæ virginis quoti-
10 dianum non legitur, sed loco eius
ad vespervas, et matutinum fit
commemoratio quotidie, et omni-
bus sabbatis totum officium
eidem virgini præstatur, nisi
15 festum inciderit.

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Similiter officium defunctorum
non dicitur nisi semel tantum in
35 crastino omnium sanctorum, sed
singulis diebus fit memoria de
ipsis terminando singulas horas
per. Fidelium animæ etc.

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Officium beatæ Virginis in alio
breuiario vsitatum omittitur, nec
propterea minuitur ipsius honor.
Nam paucis festis exceptis, quo-
tidie varijs commemorationibus
adoratur et obsecratur, atque
eius memoria multis dicatis eidem
festis, et octauis, pro cuiusque
ratione celebratur, ipsique solidum
officium tribuitur sabbatis fere
omnibus, præterquam in quad-
ragesima, in qua ne ipsum qui-
dem annuntiationis festum cele-
brari placuit veteribus patribus,
vt docet idem Concilium (quod
supra diximus) Toletanum. Et
profecto quorundam psalmorum
grauem plerisque repetitionem
omitti, non tam molestum esse
Virgini matri, credi par est, quam
gratum illud quod clerici ad ipsius
filij Iesu Christi diuinum cultum
commodissima et expedita ratione
alliciantur.

Ex sanctorum historijs diligen-
ter consyderatis, quasdam delegi-
mus ex probatis auctoribus Græ-
cis et Latinis fere decerptas, et
has cultiore stilo, non tamen
fucato sed potius ex industria et
iussu Clementis pontificis attem-
perato, disposuimus per annum
totum. Nam licet veteribus in
quadragesima nulla (vt docuimus)

CRANMER.

1. OF EDWARD VI.

Regulas autem quoniam omnino vitare non potuimus, eas tamem certe et numero paucissimas et multo magis claras atque
5 intellectu faciles reliquimus.

Yet because there is no remedy, but that of necessitie there must be some rules : therefore certein rules are here set furth, whiche as they be fewe in nombre : so they be plain and easy to be vnder-
stooded.

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Q¹.Q².

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¹Deinde in illo sanctorum historiae non paucae leguntur tam
 10 rudi stilo, tam sine rerum delectu
 et grauitate, vt sint interdum
 contemptui atque derisui legentibus. In hoc nihil tale relictum
 15 est, omnia sunt cultiora, grauiora,
 et ex historia ecclesiastica, et
 auctoribus probatis grauibisque
 decerpta.¹

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sanctorum festa celebrari placuerit, tamen à iunioribus tam assidue in ea quoque celebrantur, vt à nobis ne tum quidem omnino festa saltem solemnita sine aliquo pusillorum offendiculo vitari posse putauerimus.

Vt igitur quasdam sanctorum historias retinuimus, aut reposuimus denuo conquisitas, sic quasdam omisimus illis nec probabilitate, nec grauitate pares, temeritate videlicet priuata quorundam introductas qui dum fugerent officii ferialis longitudinem, festa sanctorum studiose conquirentes, quasdam in breuiario præter publicam auctoritatem inconsultis Pontificibus inserendas curauerunt, quas Pontifices ipsi haud dubie in vsum Ecclesiae non admisissent. Sunt enim nonnullae (nisi fallimur) ex earum genere, quae publico sanctissimoque decreto ab Ecclesia reiciuntur, et quidem in eo loco siue capite celeberrimo in quo Sancta Romana Ecclesia quas scripturas clericis legendas admittat, et rursus quas reiciat, explicatur. Vbi cum multa summo iudicio sancita, tum illud habetur sanctissime et grauissime a sanctis patribus institutum de historiis sanctorum quarum auctores ignorantur. Ibi enim Gelasius Papa ex synodo septuaginta episcoporum gesta (inquit) sanctorum martyrum, qui multiplicibus tormentorum crucialibus, et mirabilibus confessionum triumphis irradiant, quis ita esse catholicorum dubitet? et maiora eos in agone fuisse perpressos? nec suis viribus, sed Dei gratia et adiutorio vniuersa tolerasse?

¹—¹ This is also out of its place (Q¹, p. xxiv). Compare Cranmer, p. 185, line 31.

CRANMER.

1. OF EDWARD VI.

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Q¹.Q².

5 Sed ideo secundum auctoritatem antiquam et consuetudinem in sancta Romana ecclesia non leguntur, quia eorum qui scripsere nomina penitus ignorantur, et ab infidelibus, aut dictis superflua, aut minus apta quam vt rei ordo fuerit, scriptaesse putantur. Hac-

10 tenus Gelasius Papa. Qui statim subiiciens exempla quorundam sanctorum, quorum historiæ ab hæreticis probabantur esse conscriptæ, rursus ait : Propter quod (vt dictum est) ne vel leuius subsannandioriretur occasio, in sancta Romana ecclesia non leguntur. Sic Gelasius. Contra hæc igitur, quae summa ratione fuerant a sanctis patribus instituta, anim-

20 aduertentes quædam temeritate quarundam priuata irrepsisse, diligenter curauimus, vt quæ publico Ecclesiæ decreto reiiciuntur, omnino vitaremus, et in quibusdam aliis, resecatis quæ ad rem minus pertinerent, probatissima quæque consecraremur iuxta præceptum Pauli, quem his quoque in rebus auctorem adhibere iubemur ibidem ab ecclesia. Gelasius enim in eodem loco de nonnullis historiis certitudinis non admodum exploratæ, quæ a catholicis legerentur, loquutus hæc subiicit. Sed cum hoc ad catholicorum manus peruenerit, beati Pauli apostoli sententia præcedat : Omnia probate, quod bonum est, tenete.

35 Precum pro Pontificibus et Regibus, et fidelium bonis spiritalibus ac temporalibus, diligenter est adhibita ratio. Nam singulis diebus ad Matutinum et Vesperam nostris temporibus pacem, ecclesiæ iustitiam et sanctitatem precamur, et fideles omnes tum viuentes, tum etiam defunctos Deo commend-

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CRANMER.

1. OF EDWARD VI.

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Q¹.Q².

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¹Itaque si quis diligenter animaduertat, et vetus patrum consilium institutumque consideret, plane intelliget, hoc breuiarium non tam esse nouum inuentum, quam breuiarij veteris in commodiorem, et cultiorem formam restitutionem, sublatis quibusdam rebus quæ medio tempore præter iudicium, et grauitatem obrepserant.¹

Habet hæc præcandi ratio tres maximas commoditates. Primam quod precantibus simul acquiritur vtriusque testamenti peritia. Secundam, quod res est expeditissima propter summam ordinis simplicitatem, et nonnullam breuitatem. Tertiam, quod historiæ sanctorum nihil habent, vt prius, quod graues et doctas aures offendat.

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amus. Quod impensius etiam efficitur, cum officium defunctorum siue psalmi poenitentiales cum litania et orationibus leguntur, ut sæpe fit in quadagesima, quod prius tunc fiebat duntaxat cum ageratur de feria. Sed hoc tam rarum erat consuetudine clericorum festa pro ferijs celebrantium, vt plerique ipsorum vix semel aut iterum toto anno legerent officium feriale. Itaque si quis diligenter animaduernerit, et vetus patrum consilium institutumque considerauerit, plane intelliget, hoc breuiarium non tam esse nouum inuentum quam breuiarii antiqui adhibito quodam temperamento restitutionem.

Habet igitur hæc precandi ratio tres maximas commoditates, primam quod precantibus simul acquiritur vtriusque testamenti peritia. Secundam, quod res est expeditissima propter summam ordinis simplicitatem, et nonnullam breuitatem Tertiam, quod historiæ sanctorum sic conscriptæ sunt, vt nihil habeant quod graues et doctas aures offendat.

¹—¹ This paragraph is out of its place here. It belongs to the portion of the preface that follows the *Ordo et præcandi ratio*. (Q¹. p. xxiv.)

CRANMER.

I. OF EDWARD VI.

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Habetis igitur hic precandi
 formam non a nobis nouiter
 25 inuentam, sed magis veterem
 illam a Patribus traditam (si
 consilium illorum recte reputetis)
 ad Pristinum ac primitium
 vsum, ac nitorem quantum fieri
 30 potuit a nobis restitutam, aut
 certe aliam illi veteri non multo
 dissimilem ac omnino multo
 vtiliorem commodioremque illa,
 quam hactenus in manibus
 35 habetis. Vtiliorem quidem, quod
 repurgatis ac reiectis plurimis que
 tum invtilia tum etiam incerta
 atque inepta adiecta fuerant nil
 fere nisi meras, τὰς θεοπνευστὰς
 40 γραφὰς comprehendat, easque
 ordine quam hactenus magis
 perspicuo ac directo qui maxime
 legentis, et intellectum adiuuat,
 et memoriam confirmat. Como-

So that here you haue an
 ordre for praier (as touchyng the
 readyng of holy scripture) muche
 agreable to the mynde and
 purpose of the olde fathers, and
 a greate deale more profitable
 and commodious, then that
 whiche of late was vsed.

It is more profitable, because
 here are left out many thynges,
 whereof some be vntrue, some
 vncertein, some vain and super-
 stitious: and is ordeyned
 nothyng to be read, but the very
 pure worde of God, the holy
 scriptures, or that whiche is
 euidently grounded vpon the
 same: and that in such a

Q¹.Q².

¹Accedit, quod in illo magna est perplexitas, et longitudo officij tum feriæ, tum etiam dominicæ diei. In hoc nullum aut minimum est dierum totius anni discrimen. nec enim interest ad longitudinem de dominica seu feria agatur, an de festo. In illo psalmi hinc inde cum difficultate, mora et tædio voluendis chartis exquiruntur. In hoc per dies et horas totius hebdomadæ dispositi sunt. Qui noster ordo non parum facit ad temporis breuitatem et laboris leuamen. Adiuuat itidem ordo lectionum, nam prima et secunda simplici et immutabili ordine dispositæ sunt in totum annum, siue festum incidat, siue non. Diuersitas enim officij; festi dominicæ, et ferialis diei consistit in mutatione inuitatorij, et hymnorum ad matutinum, et vesperam, et tertiæ lectionis et orationis, cætera sunt eiusdem rationis vtrobique.¹

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²Si cui autem laboriosum in hoc breuiario videbitur pleraque omnia ex libro legi, cum multa in alio quæ propter frequenter repetitionem ediscuntur, memoriter pronuntientur, compenset cum hoc labore cognitionem scripturæ sacræ, quæ sic in dies augescit, et intentionem animi, quam deus ante omnia in precantibus requirit (hanc enim maiorem

Si cui ergo laboriosum in hoc breuiario videbitur pleraque omnia ex libro legi, cum multa in alio, quæ propter frequentem repetitionem ediscuntur memoriter pronuntientur, compenset cum hoc labore cognitionem sacræ scripturæ, quæ sic indies augescit, et intentionem animi, quam Deus ante omnia in precantibus requirit (hanc

¹—¹ This paragraph has also been moved. It belongs to the portion of the Preface that follows the *Ordo et precandi ratio*. (Q¹, p. xxiv.)

²—² So also this paragraph. It belongs to the portion of the Preface that follows the *Ordo et precandi ratio*. (Q¹, p. xxv.)

CRANMER.

I. OF EDWARD VI.

diorem vero, vel propter legendi
succinctam breuitatem, vel prop-
ter ordinis simplicem claritatem,
vel denique propter regularum
5 paucitatem facilitatemque.

Adde huc quod et cramben
illam recoctam sententiarum
earundem et cationum tocies
coccycis in morem iterandarum
10 sustulimus ad legentium non
mediocre comodum et leuamen.

Præterea iuxta modum hunc a
nobis ordinatum non alijs opus
erit Portiforijs siue breuiarijs,
15 quam ipsis biblijs eoque erit
sumptus minor in libris com-
parandis, cumque hactenus in
seruicijs dicendis decantandisque
tanta fuerit diuersitas vt pene
20 plus quam babilonica linguarum
confusio videri possit, dum alij
vsum Sarisburensem, alij Har-
fordensem, alij Bangorensem,
alij Eboracensem emulantur, et
25 religiosorum tam multifarie
cohortes suum queque seorsim
habuerint vsum, nunc in vnum
eundemque vsum ecclesie omnes
per vniuersum hoc regnum facile
30 coalescent.

Porro si quis hanc nostram
viam in eo Laboriosiore iudica-
uerit, quod hic pleraque omnia
ex libro sunt legenda, quum
35 antea per frequentem repeti-
tionem multa memoriter proferre
didicisset. Is si compenset cum
labore isto, tum vtilitatem cogni-
tionis quam legendo quotidie
40 maiorem acquirat, tum con-
templacionis fructum, qui maior

language and ordre, as is moste
easy and plain for the vnder-
standyng, bothe of the readers
and hearers. It is also more
commodious, bothe for the
shortnes thereof, and for the
plain[n]es of the ordre, and for
that the rules be fewe and easy.

Furthermore by this ord[r]e,
the curates shal nede none other
bookes for their publique seruice,
but this boke and the Bible: by
the meanes whereof, the people
shall not be at so great charge
for bookes, as in tyme past they
haue been.

And where heretofore, there
hath been great diuersitie in
saying and synging in churches
within this realme: some folowyng
Salsbury vse, some Herford vse,
some the vse of Bangor, some of
Yorke, and some of Lincolne:

Now from hencefurth, all the
whole realme shall haue but one
vse.

And if any would iudge this
waye more painfull, because that
all thynges must be read vpon
the boke, whereas before by the
reason of so often repeticion,
they could saye many thinges by
heart: if those men will waye
their labor, with the profite in
knowlege, which dayely they shal
obtein by readyng vpon the boke,
they will not refuse the payn, in

Q¹.

legentibus, quam memoriter pro-
ferentibus adesse necesse est) et
huiusmodi laborem non modo
fructuosum, sed etiam salutarem
5 iudicabit.²

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Q².

enim maiorem legentibus, quam
memoriter proferentibus adesse
necesse est) et huiusmodi
laborem non modo fructuosum,
sed etiam salutarem iudicabit.
Orandum est enim (vt Paulus
ait) spiritu et mente. Nam sine
fructu mens eius est, qui orat
lingua tantum, id est qui sine
attentione, ac velut aliud agens
precatur: quod fere accidit iis
qui psalmos memoriter per-
currunt.

CRANMER.

I. OF EDWARD VI.

legentibus, quam memoriter
 verba recitantibus prouenire solet
 laborem huiusmodi haud dubie
 tolerare ac perferre equo animo
 5 non grauabitur.

consideration of the greate profite
 that shall ensue thereof.

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And forsomuche as nothyng
 can, almoste, be so plainly set
 furth, but doubtes maie rise
 in the vse and practisynge of the
 same: to appease all suche
 diuersitie (if any arise) and for
 the resolucion of all doubtes,
 concernyng the maner how to
 vnderstande, do, and execute the
 thynges conteygned in this booke:
 the parties that so doubt, or
 diuersly take any thyng, shall
 alwaye resorte to the Bishop of
 the Diocese, who by his discre-
 cion shall take ordre for the
 quietyng and appeasyng of the
 same: so that the same ordre be
 not contrary to any thyng con-
 teigned in this boke.

NOTES.

NOTES TO THE FIRST PART.

IANUARIUS.

Psalmorum Senarii. This heading for the psalms runs through every month of the Calendar in Part I. *Senarius* signifies a group of six; each day therefore is to have six psalms assigned to it, doubtless after the manner indicated on p. 18 above, l. 34: which of the two schemes was to be followed is not certain. It would seem more likely that the one which does not include the canticles and which is due to Cranmer's additions and corrections is that intended to be used.

It will be noticed that this plan is different from that in I. of Edward VI. which has no fixed number of psalms for each day of the month; but it is precisely like the First Book in its arrangement of the recitation of the Psalter in February, for both plans have the psalms divided into thirty portions, and the portion of the psalms for the first day of the month is said on January 31, the following 28 portions on the 28 days of February, and the portion for the thirtieth day is said on March 1. When the months have 31 days, the thirtieth portion is recited again on the thirty-first day, and this same scheme was followed in the first Edwardine book, as may be seen by looking in its Calendar, and on the rubrics printed on the page before the Calendar. When there is an overplus of days in the month, much the same plan of repeating at Mattins the psalms of the day before was followed by the Humiliates in 1548.

In this month the final *e* of *pridie* has been added within square brackets; but in the other months the manuscript has been followed, and the *e* left out.

Jan. 2. *Abel*: It might be thought that Abel is commemorated here because Jan. 2 is the octave of St. Stephen. It rather appears to be caused by the reading at Evensong of the Chapter of Genesis (ch. iv.) which describes the slaying of Abel by Cain. There is, however, a special lesson (see above, p. 49.) for Abel. It may be noted that the Copts commemorate Abel on Jan. 2. (N. Nilles, *Kalendarium Manuale*, Oeniponte, Rauch, 1896. t. ii. p. 713.) and in Syon a number of Old Testament saints, including Abel, are commemorated in the *Additions* to January 23. Petrus de Natalibus (*Catalogus Sanctorum*, Venetiis, Giunta, 1506. lib. iii. capp. ii-xii.) commemorates a number of persons spoken of in Genesis.

As on other days of the month, the commemoration of Abraham and Sara (Jan. 7 and 9) is determined by the lesson to be read from Genesis. And again the names of Isaac, Jacob, and Joseph are placed opposite the chapters of Genesis in which part of their history is set forth. In other months the names of some of the persons spoken of in the New Testament have been inserted opposite the chapters in which they are named, and in some cases a fourth lesson for these saints was to have been composed, apparently on the lines of that of Abel. No cause could be suggested for these entries in the Calendar so long as we had not the tables of lessons to guide us. Their appearance seemed rather a grotesque sort of newfangledness.

The first lesson for the Vespers of this day is marked in the manuscript with a cypher like an imperfect 7. It should have been 4.

24. Though scored through, Babylas has a lesson. See above, p. 56. This is part of the evidence that the Sanctuarium was written before the alterations in the Calendar were made by Cranmer.

The idea of commemorating this saint was not taken from Sarum or Quignon. He appears in the Bosworth Psalter, which belonged to Cranmer, and in the York Breviary. He is also in the Mozarabic Calendar of Cardinal Ximenes: and at Drontheim, which last is the only instance in the collection of pre-Reformation Calendars of Mr. W. H. J. Weale. (*Analecta Liturgica*, Insulis et Brugis, 1889. p. 111.) Of German dioceses, H. Grotefend (*Zeitrechnung des deutschen Mittelalters*, Hannover, Hahn, 1891.) gives only Augsburg and Breslau. Erasmus mentions both Babylas and the Forty Martyrs, the former celebrated by St. John Chrysostom, the latter by St. Basil. (*Ecclesiastae* Lib. iii. in *Opera omnia*, Lugd. Batav. Vander Aa, 1704. t. v. col. 953.) Cranmer would no doubt have read Erasmus.

25. The Conversion of St. Paul has been entered on January 24, then scored through; and again entered on January 25. Then all scored out by some blundering; *stet* is added in front of the insertion. The day has a lesson in the Sanctuarium. (p. 57 above.)

26. *Ananias* who baptized St. Paul is commemorated in the Martyrologies on January 25. The Greeks commemorate Ananias on October 1. (Hippolyte Delehaye, *Prophylaeum ad Acta Sanctorum Novembris*, Bruxellis, Bolland. 1902. col. 95.)

P. 4.

FEBRUARIUS.

7. *Adauctus* may have been suggested by Q.

10. *Vidua pauperula* is spoken of in the third lesson at Mattins, Mark xii. 41-44.

16. *Julitta* is commemorated by St. Basil in a homily. (Migne, *P.G.* xxxi. 238.) A Juliana was remembered on this day in S. Q.² York, and many other churches.

17. This Simeon is the author of *Nunc dimittis*, appearing here because Luke ii. 25, where he is named, is in the third lesson. The Simeon in S. and Q.¹ on the 18th is the bishop of Jerusalem, who succeeded St. James, "the brother of the Lord."

21. This *Benjamin* is not the son of Israel, and brother of Joseph, but a deacon and martyr commemorated in the Reformed Martyrologies on March 31. He has a lesson, which makes this clear. (See above, p. 66.)

P. 5.

MARTIUS.

3. *Maurinus* and *Asterius* are in S. Asterius alone in Q¹.

7. *Perpetua* and *Felicitas* are in S. and the Martyrologies; but are displaced in Q. by St. Thomas of Aquinum.

8. *Zachaeus* appears in the third lesson, Luke xix. 1-10.

9. St. Basil devotes *Homilia* xix. (Migne, *P.G.* xxxi. 507.) to the Forty Martyrs. See above, lesson on p. 69. They are in S. and Q. and may be found in many Calendars and Martyrologies on the 9th or about this day. Following the second Calendar (p. 156. above) they were first entered on March 4, but then scored through and entered at a more usual place.

12. The good thief is spoken of in the third lesson, Luke xxiii. 39-43. He is commemorated in Ado and the Roman Martyrology on March 25.

14. Phinehas comes in the first lesson of Evensong.

18. Edward King and Martyr is an English saint, not in Q. but in S. There was to have been a fourth lesson. (See above, p. 71.) The name appears in the Mozarabic Calendar of Cardinal Ximenes. Outside England this saint rarely or never appears. Neither Weale nor Grotefend registers an instance.

19. This is the foster father of our Lord. He is in S. and Q. and the Martyrologies, on this day.

P. 6.

APRILIS.

1. *Joseph of Arimathea* appears here because he is spoken of in the third lesson, John xix. 38. There was also to have been a fourth lesson. (See above, p. 71.) It may be noted that at Syon he was remembered on March 27 and in the Reformed Roman Martyrology on March 17.

2. Keeping the Visitation on this day may be a borrowing from the York books. In 1513 York Convocation resolved to keep the Visitation on the fourth of the nones of April. (See *Breviarium Eboracense*, 1526. and 1533, Paris.) It seems more reasonable to keep the Visitation before the Nativity of St. John the Baptist than after. Usuard under April 2 has : *Maria exurgens abiit in montana*.

4. It is nothing new for St. Ambrose to be set in a Calendar on the day of his death. The predominant number of English Calendars commemorate him on April 4.

7. *Epiphanius*, a bishop in Africa, and thirteen other persons martyred with him are commemorated on this day in the Martyrologies. He does not appear in S. or Q.

11. *Leo primus* is not in S. or Y. but he is commemorated on this day in Q. *Leo junior* is to be found, as the lessons show, in S. and Y. on June 28. Cranmer seems at first to have placed a Leo on June 28 and then to have struck him out. See note below, June 28.

13. Justin Martyr may have been suggested by Q. He is not in S. In many German Calendars he appears about August 4. The Martyrologies remember him on April 13. See note below, June 1.

16. In Usuard and Syon there is a Cassian included in a group of many others on this day. It is hard to say which of the Cassians in the Martyrologies is intended.

22. In the middle ages, I am told, *Delbora* was no very unfrequent way of spelling *Deborah*.

P. 7.

MAIUS.

8. The centurion is most likely entered on this day by mistake for the 9th, on which day Matt. viii. is read.

13. *David Rex* appears here, as the slaying of Goliath is read in the first lesson at Mattins ; but I am wholly unable to account for the appearance of *Cornelius* on this day unless it be a mistake, for which its scoring out may offer some likelihood.

P. 8.

IUNIUS.

1. There is a Justin, with companions, commemorated by the Greeks on June 1. (Hippolyte Delehaye, *Propylaeum ad Acta Sanctorum Novembris*, Bruxellis, Bollandists, 1902. col. 721.) but he is in all likelihood one with Justin Martyr, the philosopher, also kept on the same day. Acting apparently upon some Eastern authority, Cranmer has begun by placing Justin Martyr on June 1. and then has scored the name through, either remembering that he had already placed Justin Martyr on April 13,

or else then proceeding to place Justin on the Western day. His action is like that with the Visitation of B.M.V. He had not made up his mind. Cf. Leo I. on June 28.

4. *Amorrousa*: the word αἰμορροῦσα is not used by St. Mark, as it is by St. Matthew ix. 20.

26. Ezechias is the King of Judah whom we commonly call Hezekiah; but the first mention of him in the 2nd book of the Kings is in the 18th chapter, not the 19th.

28. This commemoration of Leo I. is struck out: Leo I. appears on April 11. Compare St. Justin Martyr above.

P. 9.

IULIUS.

2. After some hesitation, Cranmer seems to have chosen the 2nd of July rather than the second of April for the Visitation. *Petrus and Dorotheus* have a lesson evidently for July (see above, p. 90.) and they may have been suggested by Quignon, though in Q¹ they are on Sept. 9, in Q² on Sept. 16. Dorotheus is on the 9th of September in the Martyrologies. Petrus seems a borrowing from Eusebius.

9. *Cyrillus* was to have had a lesson (see above, p. 93.) and in default of this, it is doubtful which Cyril is to be remembered. On this day the Martyrologies commemorate a martyred Cyril, bishop in Crete.

27. *Septem Fratres Dormientes*. (Simeon Metaphrastes, Migne, P.G. cxv. 427.) They are in S. but not in Q.

P. 10.

AUGUSTUS.

13. It can hardly be doubted that the Cornelius here entered is the centurion of Acts x. The Hippolytus is the martyr of Ado and Usuard: he is in S. but not in Q.

30. *Felix and Adauctus* have been altered to the day on which they are kept in S. and Q².

P. 11.

SEPTEMBER.

1. St. Mamas, the shepherd (H. Delehaye, *Propylaeum ad Acta Sanctorum Novembris*, Bruxellis, Bollandist, 1902. col. 5.) is counted by the Easterns one of the great martyrs, and is commemorated on the second of September, while among the Westerns his day falls on August 17. His commemoration may very likely be due to the homily upon him to be found in St. Basil. *Homilia* xxiii. (Migne, P.G. xxxi. 589.) St. Gregory Naz. *Homilia* xlv. in sanctum Pascha, xii. (Migne, P.G. xxxvi. 619.) See Smith and Wace, *Dictionary of Christian Biography*, John Murray, 1882. under Mamas. He is not very often to be found in prae-Reformation Calendars. Mr. W. H. J. Weale (*Analecta Liturgica*, Insulis et Brugis, 1889. pp. 202. 122.) gives only Lyons and Langres: H. Grotefend (*Zeitrechnung des deutschen Mittelalters*, Hannover, Hahn, 1891, Heiligen-Verzeichniss, p. 133.) gives Metz and Toul as churches where he is commemorated on August 17. In the Mozarabic he is on the 7th of August.

9. See above, note on July 2, touching *Petrus, Dorotheus*, etc. Gorgonius has a *memoria tantum* in S. Y. The Martyrologies associate him with Dorotheus.

29. The commemoration of *all angels* with *St. Michael* is rare before the Reformation, but it does occur. It is not found in S. Y. or Q. but *Michaelis et omnium angelorum* may be found at Langres (*Missale ad usum Ecclesie Lingonensis*, Paris, 1492?) in the Calendar; but *omnium angelorum* is not in the *Sanctorale*. At Hildesheim (*Missale Hildensemense*, Nuremberg, 1511.) *Michaelis et omnium angelorum* is found both

in the Calendar and Sanctorale : at Halberstadt (*Canonicarum horarum liber secundum ordinem Rubrice Ecclesie Halberstaden*. Nuremberg, 1515.) the same : in the Sanctorale, not in the Calendar, of the *Missale Carthusiense* of 1541.

Cranmer, in his visits to Germany may have noticed the addition to Michael in the German books, and liked it.

30. The story of the chaste Susannah is in the thirteenth chapter of Daniel, Vulgate.

P. 12.

OCTOBER.

6. *Polycarpus* is moved up to January, probably to the 26th of that month. His place in October is taken from the second Calendar (see above, p. 163).

I have been unable to find any Calendar or Martyrology that places St. Polycarp on Oct. 6. The martyrdom (Eusebius, *Hist. Eccles.* IV. xv. in Migne, *P.G.* xx. 348.) took place on or near Easter Even, thus in the spring, not in the autumn. Whence the authority for the statement on l. 25 on p. 105 above is derived I do not know. It is possibly a repetition of the last line in Q's lesson.

P. 13.

NOVEMBER.

1. All Saints is turned into all holy souls, but not so in the second Calendar (see above, p. 164).

4. *Micheas* is the prophet begun to be read on this day. *Vitalis* and *Agricola* are two martyrs, not in S. Y. or Q. They are in the Martyrologies on this day, and St. Ambrose speaks of them in his *Exhortatio Virginitatis*, cap. i. (Migne, *P.L.* xvi. 335.) The suggestion most likely comes from Witzel, fo. cxxxix. who has a life of these two saints from St. Ambrose.

P. 14.

DECEMBER.

18. Lazarus, the brother of Mary and Martha, is commemorated in the Martyrologies and some Calendars on the 17th.

P. 15.

PREFATIO.

This preface has been reproduced in parallel columns with those of Q¹, Q², and the I. of Edward VI. in an Appendix ; see above, p. 167. In taking Q¹ as a basis for the preface to his own scheme Cranmer has shown some judgement ; for the Quignonian Preface has been much praised by several recognised authorities. See *the Second Recension of the Quignon Breviary*, Henry Bradshaw Society, 1912. vol. ii. pp. 31 and 220.

P. 16. l. 18. When *Venite* itself was omitted (see above, p. 20. l. 34.) it was superfluous to remark that Invitatories were to be abolished. Q¹ says that he omits anthems and responds (see above, p. 182. l. 29.) but not invitatories which were retained in both texts.

P. 17. l. 12. There is no mention of Lincoln Use here, though it is introduced into the prefatory matter of I. of Edward VI. (See above, p. 195. l. 26.) It has been thought that the Use of Lincoln never existed, like the Use of Bangor ; but Mr. Christopher Wordsworth has found mention (Chapter Acts, C. primus 118^b.) of a request in 1435 to a Bishop of Lincoln, W. Gray, to restore to the chapter *unum portiforium de usu Lincoln*. There is other evidence in Mr. Wordsworth's possession besides this. And in the chapel of Wakebridge in 1368 there was a manual "de

usu Lincolnie." (J. Charles Cox, *Notes on the Churches of Derbyshire, Chesterfield and London, Bemrose, 1878, vol. iv. p. 65.*) Thus there would seem to have existed a something which they called the Use of Lincoln.

l. 14. The coming uniformity is perhaps hinted at in a measure earlier than the date of this preface. Thus :

And wee have juged it to bee of no smal force, for the avoiding of strife and contencion, to have one uniforme maner or course of praiyng throughout all our dominions ; and a veraie greate efficacie it hath to stirre up the ferventenesse of the minde, if the confuse maner of praiyng bee somewhat holpen with the feloship or annexion of understanding. (Henry VIII.'s preface to his primer. D. Wilkins, *Concilia*, London, 1737, t. iii. p. 874.)

P. 18. For this page, compare the note on p. 3.

P. 19. CANON DIVINORUM OFFICIORUM.

l. 2. The remainder of this paragraph has been so much altered by Cranmer that it has been thought well for the convenience of the reader to represent both states in parallel columns in the Introduction. (See above, p. liv.)

l. 23. This is plainly an allusion to the preceding Calendar of Part I. At Mattins there are always to be three lessons at least, and on the saints' days, for which a fourth lesson is prepared, four.

l. 29. All the books of the Old Testament from Genesis to Maccabees are read without omitting a single chapter. The division into two of the long chapters is most marked in December when dealing with the first book of the Maccabees. In the rest of the books of the Old Testament the division of the chapters occurs only here and there, as on March 15, the 4, 12, 13, 14, and 25 of April, 1, 13, 30 of May, 13, 14, 16 of June, 2, 16 of July, 15, 17 of August. Every book is read entire, including 3 and 4 of Esdras.

P. 20. l. 2. The prophets and the book of the Revelation are read entire, as are the other books of the Old Testament ; but the divisions into two of the longer chapters of the prophets are far more marked, and they may well run into 85 in number.

l. 11. The chapter which Cranmer has divided into two is the 15 of the first of Corinthians, and this is exactly as he says ; it is not divided on January 31, when the whole is read, but on 1 and 2 of June, and 1 and 2 of October it is divided.

l. 14. The Gospels and Acts are to be read in the morning service, just as the Epistles are in the evening, and thus both series are read three times every year. It may be noticed that this disposition of the Gospels and Acts in the morning and the Epistles in the evening passed into I. of Edward VI. and remained in use in the Book of Common Prayer till after 1870, and thus Gospels and Epistles were read three times in every year. The chapters so long that they had to be divided into two appear to be Matthew 13, Luke 1, 8, 9, and John 6. They may be found in the Calendar on February 16, 17, 24, 25, 26, and 27 ; on June 18, 24, 25, 26, and 27 ; September 13 and 14 ; October 16, 17, 24, 25, 26, 27 ; and November 17 and 18.

l. 22. In leap year, the service of the 24th of February is to be repeated on the 25th.

l. 30. If the Lord's Prayer were to be said aloud in the mother tongue, was the rest of the service also to be said in English? It does not seem likely. It is true that the Lord's Prayer before the Lessons, and the Lessons were to be in English. The opening versicles are quite in accordance with tradition.

l. 34. The omission of *Venite* is a great break with universal tradition ; but this invitatory psalm was restored in I. of Edward VI.

l. 35. The hymn after *Venite* disappeared with the rest of the hymns in I. of Edward VI.

l. 36. Traces of the arrangement of the Psalter in groups of three psalms may be perceived in the table of I. of Edward VI. Out of the sixty groups of psalms nearly one half are in divisions of threes, and the proper psalms with the exception of those for the evening of Good Friday and for Whitsunday are also in threes.

P. 21. l. 2. The three lessons are to be read without any interval or singing, such as a respond; then *Te Deum*; and last the fourth lesson. There was to have been a fourth lesson for Sundays as well as holidays, but the choice of those proper for Sundays and the Greater Feasts has not come down to us, if ever made. This section was to be omitted on occasion. (See p. 23. l. 17.)

l. 13. This respond to *Tu autem* appears to be Cranmer's own, like that on p. 115. l. 30.

l. 14. The lessons were to be read outside the quire and in the vulgar tongue, so that according to the prescription of St. Paul the people might answer *Amen*.

l. 21. *Deo gratias* is the respond in S. and many other breviaries. *Laudemus et superexaltemus* is from the last verse but one of *Benedicite* said at Lauds on Sunday in S. and Q.

l. 24. *Quicumque vult* is not to be said daily as in Sarum, but only on Sundays, as in Q. In Part II. p. 117. l. 12 it is said on Sundays and feast days.

ll. 26-39. Preces as in S. (II. 53) at Prime.

l. 36. For *nostram*, S. has *meam*, and in l. 37, *meus* not *noster*. The rest of the Preces being in the plural, Cranmer has been consistent, and made these two lines to agree in number with the others.

l. 41. *Domine Sancte Pater* : S. (II. 54) collect at Prime.

l. 44. Read *incurramus* in place of *inclinamus*.

P. 22. l. 5. Here the usual *Benedicamus* has been altered. The Holy Trinity is not mentioned, and *nomen eius* appears in place of *eum*.

l. 9. As in the morning service on p. 20. l. 10. From p. 20. l. 32, it is plain that *Alleluia* should be inserted here if the precedent of the morning service is to be followed.

l. 20. The services, from being seven or eight in number, had in practice, by what is called accumulation, been reduced to two a day.

l. 25. This rubric forbids the use of any other offices than those which have just been set forth.

P. 23. l. 17. *Te Deum*, and the fourth lesson with *Quicumque vult*, were to be omitted if the service were likely to be so long as to fatigue the people, or to interfere with preaching.

l. 25. Can it be that Cranmer is himself the author of these Benedictions?

P. 24.

HYMNI.

l. 4. *Primo dierum* : S. (II. 5.) hymn for Sunday Mattins from Epiphany to Lent. Blume. (li. 24.) C. (6.)

l. 14. *Et expiatis* : C. but S. has : *Ut*. Blume reads *Et hic piatos*, but the majority reads : *Et expiatis*.

l. 26. *Per quod averni* : C. has : *Per quod averni*. S. has : *Per quem averni*. Blume prefers : *Per quam*.

P. 25. l. 2. *Christe q. lux es*: S. (II. 228.) hymn for Complin in Lent up to Passion Sunday. Blume (li. 21.) C. (25 b.)

l. 27. *Immense Celi conditor*: S. (II. 198.) hymn for Monday at Vespers from Epiphany to Lent. Blume (II. 35.) C. (8 b.)

P. 26. l. 10. *Te lucis ante terminum*: S. (II. 224.) Complin i.

l. 13. *Ac custodia*: C. (5 b.) *Et custodia*: Modern Roman Breviary. *Ad custodiam*: S. (II. 224.) Y. So Blume. (li. 42.)

l. 23. *Telluris ingens conditor*: S. (II. 201.) hymn on Tuesday at Vespers. Blume (li. 36.) C. (9 b.)

l. 32. *Virore gratiae*: C. also Modern Roman Breviary, and many MSS. *Viroris gratia*: S.

P. 27. l. 2. *Jesu salvator*: S. (II. 234.) hymn at Easter Complin. Blume (li. 43.) C. (37. b.)

l. 10. This stanza takes the place of the fourth in S. Y. But in C. and Blume the order is as in the text, and there are only four stanzas, as it is not necessarily a paschal hymn.

l. 19. *Celi deus sanctissime*: S. (II. 204.) hymn on Wednesday at Vespers. Blume (li. 36.) C. (10 b.)

l. 25. *ministras ordini*: C. *ministrans ordini*: S. Y. Blume. Modern Roman Breviary has *ministras ordinem*.

l. 28. *Direptionis*: S. Y. *Diremptionis*: C. Blume. So Modern Roman Breviary.

l. 30. *daret*: C. Y.(S). *dares*: S. Y. Blume. So Modern Roman Breviary.

P. 28. l. 2. *Deus creator omnium*: S. (II. 220.) hymn on Saturday at Vespers from Epiphany to Lent. C. (14.) G. M. Dreves, *Aurelius Ambrosius*, Freiburg i. B. 1893, p. 132.

l. 10. *grates*: S. C. Dreves.

l. 18. *profunda*: C. Y.(G.) Dreves. *profundo*: S.

l. 28. *Ne*: S. C. but Dreves reads *Nec*.

l. 29. *suscitet*: S. C.

l. 31. *patrisque*: S. C.

P. 29. l. 2. *Magne deus potentie*: S. (II. 209.) hymn for Vespers on Thursday. Blume (li. 37.) C. (11 b.)

l. 6. *Demersa*: S. *Irrogans*: Blume.

l. 7. *Subvecta*: S. C.

l. 19. *Lucis Creator optime*: S. (II. 195.) hymn for Sunday Vespers in ferial time. Blume (li. 34.) C. (5.)

l. 23. This stanza is the third in S. and C. and others. It is clearly out of its place in the text, for l. 30 is an introduction to l. 23.

P. 30. l. 2. *Plasmator hominis deus*: S. (II. 214.) hymn for Friday at Vespers. Blume (li. 38.) C. (12 b.)

l. 19. *O Pater summe*: This hymn is in C. (14 b.) but not in S. or Y. for it was written by Clichtoveus as a paraphrase upon *O pater sancte mitis atque pie*, a hymn sung at Sarum at lauds on Trinity Sunday. (I. mliv.) See Introduction, p. lxvi. Clichtoveus has *deitatis* in line 19 and *deitate* in line 23.

P. 31. l. 2. *Jam lucis orto sidere*: S. (II. 37.) hymn at Prime. Blume (li. 40.) C. (3 b.)

l. 23. *O lux beata*: S. (II. 221.) hymn sung at Saturday Vespers from Pentecost to Advent. Blume (li. 38.) C. (13 b.)

P. 32. l. 5. *Christe redemptor omnium*: S. (I. clxxi.) hymn for mattins on Christmas Day. Blume (li. 49.) C. (17.) For *omnium* there is *gentium* in C. *omnium* in S. Blume.

- l. 6. *Ex* : S. Y. Blume. *De* : in C.
 l. 9. *Tu splendor* : S. Y. Blume. *et splendor* : C.
 l. 17. *Hic* : S. Y. *Sic* : C. *Hic* is the reading of all the sources, except five, according to Blume.
 l. 24. *Laudans exultat* : C. and three manuscripts. *Laudat exultans* : S. Y. Blume.
 l. 30. *Agnoscat omne seculum* : Y. hymn at Prime at Christmas but only the two first stanzas appear. It would seem therefore that the text has been taken from C. (17 b.) See Dreves (l. 85.)
- P. 33.** l. 1. *cecinit* : C. *precinit* : Y. Dreves.
 l. 5. *concepit* : C. Almost all the sources have *concepit*, says Dreves.
 l. 10. *virga* : C. Dreves.
 l. 34. *Cultor dei memento* : S. (II. 230.) hymn at Complin from Passion Sunday to Maundy Thursday. Dreves (l. 29.) C. (29.)
- P. 34.** l. 18. *Hic Christus est* : C. Dreves ; while S. has *Christus hic*.
 l. 22. *paulum* : S. C.
 l. 24. *Meditabitur* : S. *Meditabimur* : C. Dreves.
 l. 26. *Vexilla regis prodeunt* : S. (I. dccciii.) hymn at Vespers from Passion Sunday to Maundy Thursday. Dreves (l. 74.) C. (30.)
 l. 35. *diro* : Y. Dreves : *dirae* : S. C.
- P. 35.** l. 3. *Dicendo nationibus* : S. Dreves. *Dicens in nationibus* : C.
 l. 5. The stanzas beginning *Arbor decora*, *Beata cuius*, and *O crux ave* are retained here in Part I. while in Part II. (p. 158.) they do not appear. It is doubted if they be as ancient as the rest of the hymn.
 l. 13. Dreves gives another stanza in place of *O Crux*, and the following stanza is also different.
 l. 25. *Magno salutis gaudio* : not in S. or Y., but it appears in C. (32.) and Blume (li. 73.) as a hymn for Palm Sunday. Blume reads : *Magnum salutis gaudium*.
 l. 31. *pie* : C. Blume. There appears no manuscript authority for *pium*.
- P. 36.** l. 4. *Dignatur* : C. Blume.
 l. 7. *processit* : C. Blume.
 l. 15. *Hymnum dicamus domino* : This hymn is not in S. Y. but it is in C. (33. b.) as a hymn for Passiontide. Blume (li. 76.) assigns it to Maundy Thursday.
- P. 37.** l. 12. *Aurora lucis rutilat* : S. (I. dcccclviii.) hymn at Mattins in Eastertide, from Low Sunday to Ascension. Blume (li. 89.) C. (35. b.)
 l. 27. *Resplendens* : C. S. Y. There appears to be no manuscript authority for *Respondens*, according to Blume.
 l. 32. *Sermone blando* begins a separate hymn in S. Y., but runs on in C. and Blume.
 l. 34. *Galileam* : S. *Galilæa* : C. Y. So also Blume.
- P. 38.** l. 1. *Ille* : S. C. Blume.
 l. 4. Blume has *osculant*.
 l. 26. *Chorus nove Hierusalem* : S. (I. dcccclv.) hymn at Saturday Vespers in Eastertide from Low Sunday to Holy Thursday. Dreves (l. 285.) C. (36. b.)
 l. 33. *A morte functos* : S. Y. C. Dreves.
 l. 35. *refundit* : Dreves.
- P. 39.** l. 18. *Festum nunc celebre* : this hymn is not in S. or Y. It is in C. (38. b.) and Dreves (l. 192.) as hymn for Ascensiontide.
 l. 31. *protegens* : Dreves.

P. 40. l. 6. *Eterne rex altissime* : S. (I. dcccclviii.) hymn at Vespers and Mattins in Ascensiontide. Blume (li. 94.) C. (39 b.)

l. 17. *Flectant* : S. C. *Flectat* : Blume.

l. 22. *Tu Christe* : C. Blume. *Tu esto* : S. In this and the two following stanzas the text agrees with C. and Blume. S. has one stanza only, quite different except in first line.

l. 35. *Qui scandis supra sidera* : S. Y. *Qui scandis super sidera* : Blume ; while C. has the line as in text.

P. 41. l. 5. *Veni Creator spiritus* : S. (I. mviii.) hymn at Terce at Whitsuntide. Dreves (l. 193.)

l. 34. *Iam Christus astra ascenderat* : S. (I. mi.) hymn at first Vespers, and Mattins, at Pentecost. Blume (li. 98.) C. (41.)

l. 36. *Promisso* : S. Blume. *Promissum* : C. and three MSS.

P. 42. l. 5. *Cum* : Blume.

l. 9. *nuntians* : Blume.

l. 10. *Decorus ignis advenit* : C. *Decorus ignis almus est* : S. Y. Blume.

l. 12. *compleat* : C. Blume. *complevit* : S. *concremat* : Y.

l. 13. Sarum and York begin a fresh hymn here : *Impleta gaudeni viscera* : S. hymn for lauds at Pentecost (I. mvii.)

l. 16. *Fantur* : S. Y. C. Blume.

l. 17. *cogitur* : Blume.

l. 20. *omnium* : S. Blume. *omnibus* : C.

l. 22. *Vesana* : Blume.

l. 28. *Ioele teste comprobans* : Blume.

P. 43.

ORATIONES.

The text of these collects may be either from Q. or S. The distribution of them is according to neither until Whitsuntide be reached.

l. 3. *Excita* : S. (I. cxxxiii.) The collect for the fourth Sunday in Advent.

l. 9. *Concede* : S. (I. cxc.) Collect for third mass and lauds of Christmas.

l. 13. *Ds. q. nos in tantis* : S. (I. cccclv.) Collect for fourth Sunday after the octaves of the Epiphany.

l. 18. *Ds. q. conspicias quia* : S. (I. dxiii.) Collect for Sexagesima ; *tua* being substituted for *doctoris gentium* ; the latter expression is also found in Q. See note on p. 124. l. 12.

l. 22. *Ds. q. conspicias omni* : S. (I. dcxxiv.) Collect for second Sunday in Lent.

l. 27. *Ops. semp. Ds. q. humano genere* : S. (I. dccl.) Collect for Palm Sunday.

l. 30. *ipsius habere documenta et resurrectionis consortia mereamur* : S. Y. Here may be noted the first substitution of the word *valeamus* for *mereamur*.

P. 44. l. 2. *Ds. q. hodierna die per unigenitum* : S. (I. dcccxv.) Collect for Easter Day.

l. 7. *Ds. a quo* : S. Collect for Rogation Sunday.

l. 11. *Concede qs. ops. Ds. ut q. hodierno* : S. (I. dcccclxiii.) Collect for Holy Thursday.

l. 16. *Ds. q. hodierna die corda fidelium* : S. (I. mviii.) Collect for Pentecost.

l. 21. *Ops. semp. Ds. q. dedisti famulis* : S. (I. mxlvii.) For Trinity Sunday.

l. 27. *Ds. in te sperantium* : S. (I. mcccci.) Collect for the first Sunday after Trinity.

l. 33. *Sancti tui nominis* : S. (I. mccccii.) Collect for the second Sunday after Trinity.

P. 45. l. 2. *Deprecacionem nostram qs. dne.* : S. (I. mcccciv.) Collect for the third Sunday after Trinity.

l. 6. *Protector in te sperantium* : S. (I. mccccvi.) Collect for the fourth Sunday after Trinity.

l. 11. *Da nobis Dne. qs.* : S. (I. mccccviii.) Collect for the fifth Sunday after Trinity.

l. 15. *Ds. q. diligentibus te* : S. (I. mccccx.) Collect for the sixth Sunday after Trinity.

l. 20. *Ds. virtutum cuius est totum* : S. (I. mccccxii.) Collect for the seventh Sunday after Trinity.

l. 25. *Ds. cuius providentia* : S. (I. mccccxiv.) Collect for the eighth Sunday after Trinity.

l. 30. *Largire nobis dne. qs.* : S. (I. mccccvi.) Collect for the ninth Sunday after Trinity. An *et*, not in S., appears at the end of the line.

l. 32. We may note that the word *valeamus* appears in S and Y. So that in this case it is not Cranmer that has substituted it for *mereamur*.

l. 34. *Pateant aures miae.* : S (I. mccccxviii.) For the tenth Sunday after Trinity.

P. 46. l. 2. *Ds. q. omnipotentiam parcendo* : S. (I. mccccxx.) Collect for the eleventh Sunday after Trinity.

l. 7. *Ops. semp. Ds. q. abundantia pietatis* : S. (I. mccccxxii.) Collect for the twelfth Sunday after Trinity.

l. 12. *Ops. et ms. Ds. de cuius munere* : S. (I. mccccxxiv.) Collect for the thirteenth Sunday after Trinity.

l. 13. S. Y. Q. have *serviatur*.

l. 17. *Ops. semp. Ds. da nobis fidei* : S. (I. mccccxxvi.) Collect for the fourteenth Sunday after Trinity.

l. 18. For *et ut valeamus*, S. Y. Q. read *et ut mereamur*.

l. 21. *Custodi qs. dne. Ecclesiam* : S. (I. mccccxxviii.) Collect for the fifteenth Sunday after Trinity.

l. 26. *Ecclesiam tuam domine miseracio* : S. (I. mccccxxx.) Collect for the sixteenth Sunday after Trinity. For *continua*, S. Y. Q. read *continuata*.

l. 30. *Tua nos qs. gratia* : S. (I. mccccxxxii.) Collect for the seventeenth Sunday after Trinity. The scribe has left out *Domine* between *nos* and *quaesumus*.

l. 34. *Da qs. dne. populo* : S. (I. mccccxxxv.) Collect for the eighteenth Sunday after Trinity.

P. 47. l. 2. *Dirigat corda nostra* : S. (I. mccccxxxvi.) Collect for the nineteenth Sunday after Trinity.

l. 6. *Ops. et ms. Ds. universa* : S. (I. mccccxxxviii.) Collect for the twentieth Sunday after Trinity.

l. 11. *Largire qs. Dne* : S. (I. mccccxl.) Collect for the twenty-first Sunday after Trinity.

l. 16. *Familiam tuam qs. dne. continua* : S. (I. mccccxlii.) Collect for the twenty-second Sunday after Trinity.

l. 20. *Deus refugium nostrum et virtus* : S. (I. mccccxliv.) Collect for the twenty-third Sunday after Trinity.

l. 24. *Absolve qs. dne.* : S. (I. mccccxlvii.) Collect for the twenty-fourth Sunday after Trinity.

l. 25. The scribe has omitted *nostrorum* between *peccatorum* and *noxibus*.

l. 28. *Excita qs. dne.*: S. (I. mccccl.) Collect for the Sunday next before Advent.

l. 30. The scribe has omitted *maiora* between *remedia* and *percipiant*.

QUARTAE LECTIONES.

P. 48.

CIRCUMCISIO DOMINI.

l. 5. This lesson may be, judging from internal evidence, Cranmer's own writing.

ll. 13-21. Quotation from Genesis xvii. 10-15. Vulgate.

ll. 30-35. Cf. Colossians ii. 9-12. Erasmus.

ll. 35-40. Cf. Romans ii. 28, 29. A mingling of Erasmus and Vulgate.

P. 49.

ABEL.

ll. 4-10. Matthew xxiii. 34-36. Vulgate.

ll. 12-15. Hebrews xi. 4.

Per fidem uberiores hostiam: Erasmus. *Fide plurimam hostiam*: Vulgate.

l. 13. For *testimonium consecutus* in text, Erasmus has *testimonium meruit*; Vulgate reads as in text, so that Cranmer in the same quotation has followed now Erasmus, now the Vulgate. Was it to avoid the use of the word *meruit* in Erasmus?

l. 14. *mortuus*: Erasmus, while Vulgate has *defunctus*.

P. 50. l. 4. Genesis iv. 9.

l. 14. Genesis iv. 9.

l. 20. Genesis iv. 10.

l. 30. Genesis iv. 11.

P. 51.

TITUS.

l. 2. This lesson appears to be a cento of the passages in the New Testament which speak of Titus. Compare the lesson for Timothy, p. 54 above.

l. 6. *τίτω γνησίῳ τέκνῳ*: Titus i. 4.

l. 20. Dalmatia: see II. Tim. iv. 10.

l. 27. II. Cor. ii. 12-13. Vulgate.

l. 34. II. Cor. vii. 5-6. Vulgate.

l. 38. II. Cor. vii. 13. Vulgate.

l. 41. II. Cor. viii. 16. Vulgate.

P. 52. l. 1. II. Cor. xii. 17, 18. Vulgate.

ll. 6-12. Cf. Usuard, Jan. 4.

l. 15.

EPIPHANIA DOMINI.

St. Matthew ii. 1-12. Erasmus. It is the Gospel in the Sarum Missal (ed. F. H. Dickinson, Burntisland, col. 86) and Edward VI's first book.

l. 39. This is Eusebius, *Hist. Eccles.* IX. vi. (Migne, *P.G.* xx. 810.) *Breviarium Romanum* is most likely that of Quignon, which has a lesson in both texts for *Lucianus presbyter martyr*.

P. 53.

HILARIUS.

l. 2. This lesson is much indebted to that in the first text of Quignon; which, however, does not speak of Hilary's wife and daughter (line 3). Further, there is omitted Quignon's statement that the Emperor favoured Arianism, and sent Hilary into exile (line 11).

l. 19. The borrowing from Quignon stops here, to be resumed on line 39 at *Claruit Hilarius*.

P. 54. l. 1. *Breviarium Romanum* : again most likely Quignon's lesson on St. Hilary ; not on St. Felix, for neither text of Quignon, nor the old Roman Breviary, has a lesson for Felix of Nola.

l. 2. These notes of Cranmer's concern Felix of Nola (see Calendar, p. 3.) St. Augustine, *Epist.* lxxviii. 3 (Migne, *P.L.* xxxiii. 269.) *de octo Dulcitii quaestionibus* II. 2 (Migne, *P.L.* xl. 157.) *de cura pro mortuis*, I. 16 (Migne, *P.L.* xl. 606.) St. Ambrose mentions a Felix in *Expos. Evang. sec. Luc.* vii. § 178. (Migne, *P.L.* xiv. 1746.) Or can the Ambrosius be Ambrosius Leo, *de Nola*, Venetiis, Io. Rubri Vercellani, 1514. lib. ii. cap. xiii. fo. xxxvii. ? Portiforium would most naturally be the Sarum Breviary, but that has no lesson for Felix, while York has. The Felix in Q is a pope.

l. 3. Paulinus of Nola, *Poemata* xii. &c. (Migne *P.L.* lxi. 462.)

Encomenii is obscure. Cardinal Gasquet and Mr. Edmund Bishop read *Encomenii* ; and this is confirmed by Mr. J. A. Herbert.

Of *Encomenij* I have little but conjecture to offer. First, I would venture to suggest that we should read *Ecumenius* in place of *Encomenius*, as nothing is more frequent than the exchange of *n* and *u*. Oecumenius was bishop of Tricca in Thessaly in the tenth century. He wrote Greek commentaries on the Acts, Pauline, and Catholic Epistles. (Migne, *P.G.* cxviii. cxix.) but in them I can find nothing about Paulinus or Felix of Nola. Then, it may be suggested that after *Paulinum* there should be a full stop : and that the five words after refer to the lesson below on Timothy. This conjecture is supported by finding a reference to Timothy at the end of a translation of Oecumenius' *Enarrationes* on the Acts, Epistles, and Revelation, published in 1543 at Antwerp. (*Enarrationes Vetustissimorum Theologorum . . . ab Oecumenio . . . Iohanne Hentenio interprete*, Antverpiæ, Stelsius, 1543, fo. ccliii., near the end of this edition, and which answers to the last leaf but one of the Paris edition of 1547.) An account of the finding of the relics of St. Timothy in the time of Constantius, the son of Constantine the Great, is given. The date of the manuscript now edited is thought to be from 1543 to 1547 ; the dates of the publication of this translation of Oecumenius are 1543 or 1547 and *nuper translati* might be applied by Cranmer when adding a note to what had been written for him before 1547.

l. 5. TIMOTHEUS.

This lesson, it would seem, is in the main the work of Cranmer himself, piecing together portions of scripture which treat of St. Timothy ; the last few lines he most likely borrows from Witzel, fo. lxxxiii.

l. 16. Here once more is a curious combination of Erasmus and the Vulgate. *A puero sacras literas noverit* is from Erasmus, (II. Timothy iii. 15.) while what follows, *ab infantia sacras literas nosti*, is from the Vulgate.

ll. 24-27. Quotation from Erasmus, II. Tim. i. 5.

l. 36. *Salutem quam sola fides afferebat* must be Cranmer's own, as also lines 39 and 40.

P. 55. l. 6. This passage is nearly the same in Erasmus and the Vulgate, but for *brevi*, the Vulgate has *cito* and some other variants.

l. 8. Here is a conflation of the Vulgate and Erasmus beginning at *Neminem*, and a departure sometimes from both.

l. 13. At *Magnificum* the quotation from Philippians ii. 19-23 comes to an end.

l. 35. See I. Tim. v. 23.

l. 37. Here the preference for Erasmus comes in with the use of *crebras* instead of the Vulgate *frequentes*.

ll. 38-41. Witzel, fo. lxxxiii.

l. 42. See St. Jerome, *contra Vigilant.* § 5. (Migne, *P.L.* xxiii. 343.)
Theodorus Lector, *Eccles. Hist.* lib. ii. § 61. (Migne, *P.G.* lxxxvi. 213.)
Also note to l. 3 of p. 54.

P. 56.

BABILAS.

The nearest sources for the lesson that I can detect are St. John Chrysostom's Homily in *Sanctam Babylam contra Julianum et contra Gentiles*, cap. 5. (Migne, *P.G.* xlix. 539.) but material not contained in the homily has been worked up into the lesson.

P. 57. l. 22.

CONVERSIO PAULI.

l. 24—p. 58. l. 28. Acts of Apostles ix. 1-22. (Erasmus) the prophetic lesson for this day in the Sarum Missal, and I. of Edward VI.

P. 59. l. 33.

ANANIAS.

This lesson, like those of Titus and Timothy, appears to be a composition based upon the account in the Acts of the relations of Ananias to St. Paul. The use of the version of Erasmus points to Cranmer as the author.

P. 60. l. 21. *Per uisum*; Erasmus. *in uisu*: Vulgate.

l. 40. *Organum electum*: Erasmus. *Vas electionis*: Vulgate.

P. 61. l. 19.

CHRYSOSTOMUS.

The lesson appears to be based on Socrates, *Hist. Eccles.* lib. vi. (Migne, *P.G.* lxvii. 666-735.)

l. 21. Read *Secundum*.

P. 63. l. 13.

IGNATIUS.

The lesson is taken almost word for word from St. Jerome, *de viris illustribus*, cap. xvi. (Migne, *P.L.* xxiii. 633.)

P. 64. l. 9. PURIFICATIO BEATAE MARIAE VIRGINIS.

St. Luke ii. 22-39 (Erasmus). The passage is much longer than the gospel for this day in the Sarum Missal or Edward VI.'s first book.

P. 65.

PHILEAS ET PHILOROMUS.

The lesson is from Eusebius, *Hist. Eccles.* lib. viii. capp. 9 and 10. The version of Rufinus is closely followed.

l. 4. A paragraph of Eusebius omitted after *cutem*.

l. 7. for *armis* read *ramis*.

l. 15. Here Eusebius is left.

l. 19. Eusebius is resumed.

l. 25. Eusebius has *seruaretur* for *eos seruarit*.

l. 28. Here the affirmation of Eusebius as an eye-witness has been slightly changed. He says: *Videbam fessos residere, &c.*

l. 40. Here at *O vere mirabilis* the tenth chapter begins.

l. 42. Before *christi* Eusebius has *gloria*.

l. 44. After *Decorabat* several lines of Eusebius are left out.

P. 66. l. 2. Eusebius reads *Thimnis*. The right reading is no doubt *Thmuïs*, as in the text.

l. 31.

BENJAMIN.

This lesson from line 32 to p. 67 line 7 is taken from *Historia Tripartita*, lib. x. cap. xxx. (Migne, *P.L.* lxix. 1185.) and from line 7 to the end from cap. xxxiii. (Migne, col. 1186.) of the same. It is almost word for word as in *Historia Tripartita*.

P. 68. l. 9.

MATTHIAS.

l. 13. Acts i. 15-26, (Vulgate) finishing at l. 35; the prophetical lesson in the Sarum Missal.

l. 35. *Hic autem, &c.* This final paragraph is almost word for word as in Q¹, not following Q² where it varies from Q¹.

P. 69.

QUADRAGINTA MARTYRES.

The lesson is based upon the homily of St. Basil on the Forty Martyrs. (Migne, *P.G.* xxxi. 508.) In the Cranmerian Collection there appears an allusion to the Forty Martyrs. (See Appendix to *Miscellaneous Writings and Letters of Thomas Cranmer*, Parker Society, 1846, p. 483.)

P. 71. l. 20.

AMBROSIUS.

It may be thought that this lesson is based upon the well-known life of St. Ambrose by Paulinus, but some of the more striking events of his life are not told.

P. 72. l. 20. The resistance to Justina is here told; but nothing is said of the famous closing of the church doors against the Emperor. Perhaps, in the days of the Supreme Head, it was safer to omit it. There is a similar omission in the lesson of St. Hilary. (See above, p. 53.)

Note 1. St. Ambrose, *de officiis ministrorum* lib. ii. cap. 28 is the reference to the celebrated passage justifying the sale of church goods for the sake of the poor. (Migne, *P.L.* xvi. 139.) It may have been introduced to justify the spoiling of the church goods under Henry VIII.

Note 2. *liber confessionum*, v. 14. (Migne, *P.L.* xxxii. 717.)

P. 73.

MARCUS.

Witzel, fo. cxxxviii. would seem to have suggested the greater part of this lesson.

l. 13. II. Tim iv. 11. (Vulgate.)

ll. 23-35. This may be an embroidered and expanded edition of the latter half of cap. viii. of St. Jerome's *de viris illustribus*, and the earlier half of cap. xi. to which the note "Jero." may be the mutilated reference. (See also Eusebius, *Eccles. Hist.* ii. 15.) There seems to be no absolute necessity to credit Cranmer with a first hand acquaintance with Philo. An edition of this author does not seem to have appeared before 1552.

P. 74. l. 6. May be taken from St. Jerome, *de viris illustribus*, cap. viii. (Migne, *P.L.* xxiii. 623.)

l. 9.

PHILIPPUS ET JACOBUS.

l. 10. This is taken from St. Jerome, *de viris illustribus*, ii. (Migne, *P.L.* xxiii. 609.) almost word for word, with a few omissions.

l. 38. Galat. i. 19.

P. 75. l. 1. *Et a me, i.e.* St. Jerome.

l. 2. Teubner's edition of St. Jerome reads *Adamantius* in place of *Origenes*.

l. 14. *Hamam* stands distinctly enough in the MS. without any sign of attempted erasure. It would seem that the scribe wrote *Hamam* for *Hadriani*; but discovering his error, wrote the right word and omitted to strike out the wrong. There is no *Hamam* in Teubner's edition, nor any other of St. Jerome that I have consulted.

l. 19.

ANNA UXOR HELCHANE.

P. 76. l. 2. See the Book of Tobit xi. 17.

l. 8. From this point the lesson begins to be based upon I. Samuel i.

P. 77. l. 13. The lesson begins to quote the song of Anna from I. Samuel ii. and also notes the resemblance of Anna's canticle to *Magnificat*.

l. 33.

GORDIUS.

The note states that the lesson is *Ex basilio*. There is a homily of St. Basil, *Homilia xviii. in Gordium martyrem* (Migne, *P.G.* xxxi. 489.) which Cranmer may have claimed as the inspiration of his lesson through the medium of Witzel, fo. cxlvii. Both the homily of St. Basil and Witzel begin in the same way, but it is not until p. 78 that Cranmer begins to copy St. Basil's homily on Gordius who is quoted in the Appendix to the *Miscellaneous Writings and Letters of Thomas Cranmer*, Parker Society, 1846. p. 483.

P. 78. l. 1. *Fuit hic*: here the borrowing from Witzel fo. cxlvii. b. line 25 becomes plain.

l. 43. Note *studium*: it is thus in Witzel, fo. cxlviii. b. line 6.

P. 81. l. 38.

BARNABAS.

l. 49. The greater part of the lesson is based on holy scripture, following the example of Q.

P. 82. l. 1. Acts iv. 36.

l. 13. Acts xiii. 2.

ll. 35-46. Acts xiv. 8-15.

P. 83. ll. 1-9. Acts xiv. 15-18.

l. 14. From Q.

l. 19.

BASILIIUS.

This lesson seems based upon Gregory Nazianzen. *Orat. xliii. in laudem Basilii Magni* (Migne, *P.G.* xxxvi. 495.) with the assistance of Witzel, fo. lxxvii.

P. 86. l. 7.

NATIVITAS JOHANNIS BAPISTE.

The lesson is taken from Luke i. 5-25 ; 57-66 ; 80. Erasmus. This lesson combines the gospel for the vigil and the gospel for the feast itself in the Sarum Missal.

P. 87. l. 3. Erasmus and Vulgate have *mutus* in place of *nutus*.

l. 8. At *Cum autem* the lesson passes into verse 57 of the same chapter.

l. 21. For *proficerunt* Erasmus and Vulgate have *posuerunt*.

l. 24. For *ostendens* Erasmus has *ostendendus*.

l. 32.

PETRUS ET PAULUS.

l. 33. The lesson begins with St. Jerome, *de viris illust.* i. (Migne, *P.L.* xxiii. 607.) thence passes into the Gospel of St. John.

l. 34. For *viro* read *vico* with St. Jerome.

ll. 35-37. St John i. 42, Vulgate.

l. 37 to p. 88. line 2. St. Matthew iv. 18-20, Vulgate.

P. 88. l. 2. Erasmus has *illico*, but Vulgate *continuo*.

ll. 2-5. St. Mark i. 29-31, but neither Vulgate nor Erasmus is followed exactly.

ll. 6-19. St. Matthew xiv. 25-33, mainly Erasmus.

ll. 22-38. St. Matthew xvi. 15-23, mainly Erasmus.

P. 89. ll. 1-5. St. Matthew xvii. 4-5, Erasmus.

ll. 7-11. St. Matthew xxvi. 33-36, Erasmus.

ll. 15-18. St. Matthew xxvi. 74-75.

ll. 16-21. Based on St. Jerome, *de viris illustribus*, i. (Migne, *P.L.* xxiii. 607.)

l. 22. COMMEMORATIO S. PAULI.

The lesson is based on St. Jerome, except the central part, from l. 38. ll. 23-37. St. Jerome, *de viris illustribus*, v. (Migne, *P.L.* xxiii. 615.)

P. 90. l. 13. *Credulitatem*; no infrequent mistake of the scribe for *crudelitatem*. (See p. 91. l. 24. p. 92. l. 34.)

l. 18. Here St. Jerome is resumed.

l. 22. PETRUS DOROTHEUS ET CETERI.

This lesson is taken from Eusebius, *Hist. Eccles.* lib. viii. cap. ii.

This and the passage read for Phileas and Philoromus (see above p. 65) seem to have been chosen more for the purpose of setting forth torments of the martyrs, than for the commemoration of these particular saints.

l. 31. At *Post non multum*, ch. iii. of Eusebius begins.

P. 91. l. 8. Here the lesson omits the rest of ch. iii. and passes into ch. iv.

l. 17. *Etenim apud* is the beginning of ch. v.

l. 18. Eusebius read *illustrissimus* where the text has *inclus*.

l. 24. For *credulitatis* Eusebius has *crudelitatis*.

l. 30. *Post hunc* is the beginning of ch. vi.

l. 35. Read *immolare* for *immolare*.

l. 40. Read *pruni* for *primis*.

l. 43. Eusebius reads *non ad subitum*.

P. 92. l. 20. For *perdurant* read *perdurans*.

l. 25. For *presumptione presumpsit* Eusebius has *suspitione presumpsit*.

l. 26. For *inestimabili* Eusebius has *extimabili*.

l. 34. Here again *credulitas* is written for *crudelitas*. Also read *partem* for *patrem*.

P. 93. l. 6. MARIA MAGDALENA.

The lesson is from St. John xx. 1-18, Erasmus.

ll. 7-8. The passage in brackets is not in Erasmus. (See St. Luke viii. 2.)

l. 16. After *monumentum et* Erasmus has *cum se inclinasset, vidit posita linteamina non tamen introivit. Venit ergo Simon Petrus sequens eum et introivit in monumentum, et vidit*, and so on.

P. 94. S. JACOBUS FRATER JOHANNIS.

l. 3. Matth. iv. 21-23. Erasmus.

l. 9. Mark x. 35-40. Erasmus.

l. 14. Read *quo*.

l. 20. See Witzel, fo. clxxvii. from Eusebius *Hist. Eccles.* ii. 9.

P. 95. l. 13. BARTHOLOMEUS.

This lesson may have been put together by Cranmer.

l. 22. The quotation from Eusebius begins at *Erant adhuc*. (*Hist. Eccles.* v. 10.) *Nempe quibus imperium tenuit Commodus* is an interpolation.

l. 32. This line is borrowed from Witzel, fo. cxcv. Cranmer preserves the traditional place of death while saying nothing of the traditional flaying alive.

P. 96.

AUGUSTINUS.

This lesson seems based upon the life by Possidius (Migne, *P.L.* xxxii. 34.); it follows the outlines of this life, but at the same time contains particulars not given by Possidius, and some that are contrary to the generally accepted beliefs.

P. 98. l. 32.

CYPRIANUS.

Witzel has borrowed much of his lesson from the life of Cyprian by Pontius. (See Migne, *P.L.* iii. 1541-1566.)

P. 100. l. 27. Here the quotation from Witzel fo. cciii. begins at *Denique comprehensus* and continues to the end of the lesson, word for word.

P. 101. l. 36. After *praeuisti*, Witzel has a line on fo. ciii. b. l. 17 from bottom : *et non acquissimis consiliis principum assensum unquam praeuisti sed semper, &c.* A careless omission of Cranmer's scribe, in copying, caused by two *praeuisti* coming together ; or a refusal to allow St. Cyprian to appear as one withstanding the commands of Princes.

P. 102. l. 13.

MATHEUS APOSTOLUS.

The lesson is from St. Matthew ix. 9-13. Erasmus as far as l. 26, except l. 14, which is from St. Jerome, *de viris illustribus* iii. (Migne, *P.L.* xxiii. 613.)

l. 31. See Socrates, *Hist. Eccles.* I. xix. (Migne, *P.G.* lxvii. 125.)

l. 32. These moral remarks are most likely from the pen of Cranmer himself.

P. 103. l. 8.

POLYCARPUS.

This lesson is taken in the main from Eusebius, *Hist. Eccles.* iv. xiv. xv.

ll. 8-19 taken from St. Jerome, *de viris illustribus*, cap. xvii. (Migne, *P.L.* xxiii. 635.)

l. 12. For *Anthono* read *Antonino Pio*.

l. 17. Read *L. Aurelio Commodo*.

l. 38. Here the lesson begins to be based upon Eusebius, *Historiae Ecclesiasticae*, lib. iv. cap. xiv. (Migne, *P.G.* xx. 338.)

P. 105. l. 26.

LUCAS.

The lesson is based, it would appear, upon St. Jerome, *de viris illustribus*, vii. (Migne, *P.L.* xxiii. 619.) with some borrowings from Witzel, fo. ccxvii. b.

P. 106. l. 3. *Sepultus* to end is taken from St. Jerome, *de viris illustribus*, cap. vii. (Migne, *P.L.* xxiii. 619.)

SYMON ET JUDAS.

l. 13. Judas : St. Jerome, *de viris illustribus*, cap. iv. (Migne, *P.L.* xxiii. 613.)

OMNES SANCTI DEFUNCTI.

l. 22. Note the change from All Saints into all the faithful departed.

I. Thess. iv. 13-18. Erasmus. This is one of the Epistles in the *Sarum Officium Defunctorum* (*Missale Sarum*, ed. F. H. Dickinson, Burntisland, 1861-83, col. 862*.) The same passage was read as the epistle at "the holy communion when there is a burial of the dead" in the first book of Edward VI.

P. 108.

NATALIS DOMINI.

This lesson is from Luke ii. 1-20. Erasmus. This passage forms the gospels for the masses *in galli cantu* and *in aurora* of Christmas day at Sarum.

The gospel for the first communion of I. of Edward VI. proceeds only to : *men a good wyle*.

l. 19. Erasmus for this line has : *et excubantes excubias nocte saper gregem suum. Et ecce Angelus Domini*.

P. 109.

STEPHANUS.

l. 1. This lesson is from Acts vi. 8-vii. 2. Erasmus.

l. 18. The verbal following here is given up, and only an abstract appears.

l. 30. Acts resumes vii. at 51-60, ending on line 3 of p. 110.

P. 110.

JOHANNES EVANGELISTA.

A great deal of the lesson is based upon Scripture.

ll. 5-8 from St. Jerome, *de viris illust.* ix. (Migne, *P.L.* xxxiii. 623.)

ll. 28-30. St. Jerome begins again.

P. 111. l. 22. Witzel begins again from fo. lvii. and continues with interpolations to end of the lesson.

l. 24. Tertullian (*Liber de prescriptionibus adv. Haeret.* cap. xxxvi. in Migne, *P.L.* ii. 49.) speaks of the boiling oil and exile in Patmos.

INNOCENTES.

l. 38. Matt. ii. 13-19. Erasmus.

NOTES TO THE SECOND PART.

P. 115. l. 4. *Pater noster* is almost universally said before the canonical hours. Probably Cranmer had Q¹ before him. In Q² *Ave Maria* is added. But Cranmer has not inserted *Confiteor* here as Quignon does in both texts. A form of confession and absolution appeared in this place in the Second book of Edward.

It may be noticed that Cranmer begins the Hours with Mattins as Q. does, not with the first Vespers as in most breviaries; but at the same time, the Psalter, the backbone of the office, begins in the Roman Breviary at Mattins.

l. 6. *Domine labia*, etc. common to most service books.

l. 10. *Alleluia* replaced by *Laus tibi* in Septuagesima, as everywhere, and above on p. 20, l. 32.

l. 11. *Invitat.* Christum Dominum: not S. or Roman, Q. In note 2 Cranmer forbids the saying of the invitatory more than twice. Apparently it was to be treated like the ordinary anthem to a psalm. This direction Cranmer has borrowed from Q.

l. 14. *Hymnus Verbum Supernum*: S. hymn for Mattins in Advent. It is *Vox clara* in Q. a Lauds hymn in many breviaries.

l. 15. *Psalmi ex ordine*: What was this *ordo*? It seems at present unknown; with a certain amount of plausibility it may be thought to be the distribution in Q.

l. 17. *Ant.* Nox praecessit: S. ant. to first ps. in third nocturn of Advent Sunday.

l. 20. On Sundays and holidays there are to be four lessons at Mattins, the fourth not being given in the course, but here in the series. The fourth lesson for this Sunday is Daniel ix. 24-27. Vulgate.

l. 22. These four benedictions are in the Sarum Breviary, fasc. I, leaf B, after Calendar. They do not all appear in Q¹ (pp. xxii. and 22.) or Q² (p. 35.)

l. 24. This benediction is one that is common to Q. and S. It would seem that the scribe had begun to copy S. by writing *illuminet corda*; but then changed his mind and determined to follow Q. and wrote *illuminet sensus et corda*. But the striking out of the first *corda* may be due to a mere mistake which the scribe corrected as soon as made.

l. 27. Note that there are to be lessons at Lauds and Vespers as well as at Mattins. These are enlargements of the mere remnants of scripture that are found in the little chapters of the day hours.

l. 30. *Propter magnam misericordiam tuam*: not in S. or Q. *Deo gratias* is the answer in Q. and the Old Roman Breviary. Cranmer has made the first verse of the *Miserere* into a versicle and respond.

P. 116. l. 1. This rubric is adapted from Q. *Te Deum* was not to be sung in Advent and Lent and a substitute was provided in *Miserere*.

Cranmer here follows Q. See below, note on l. 5. p. 124.

l. 11. *Ant.* Gaudete: S. (l. xxvi.) third nocturn of Advent, shortened.

l. 16. Collect: S. (l. vii.) Q. and many others have *te mereamur protegente eripi: te liberante salvari*. The change into *eripiamur* is made to avoid the use of *mereamur*. See above, Introduction, p. lxii.

l. 20. Here the lesson from the sapiential books, called *capitulum*, is inserted before *Benedictus*, although the anthem said before the first psalm has not been repeated.

l. 20. These *preces* are the same as the suffrages for Mattins and Evensong in the First Book of King Edward VI., except that another Versicle and Respond have been added in the Edwardian Book. Most of them seem borrowed from the *preces* of the Sarum Lauds and Prime. (S. ii. 53, 89.)

It must be owned that the structure of Lauds has been much broken up, even that of Q. not having been preserved. The attempt to preserve the anthem is peculiarly unfortunate. Q² retained it after *Benedictus*; but then he did not interpolate a lesson between the psalms of Lauds and *Benedictus*.

P. 117. l. 2. *Domine sancte Pater*: This is the usual collect at Prime, but Cranmer has made it into a collect at the end of the suffrages after Lauds, the collect of the day having been already said (p. 116, l. 15.).

l. 3. For *serva* S. Q., etc., have *salva*. But the text of the collect in Q. differs from that in S. (II. 54.) after the first few lines.

l. 6. For *moderacione* S. has *moderamine*.

l. 11. *Iam lucis*: S. (II. 37.) Q. hymn at Prime.

l. 13. In England *Quicumque vult* was commonly said daily at Prime. The restriction to Sundays and holidays seems to be a following of Q. which limits the recitation to Sundays, and directs that on week days the Apostles' Creed is to be said in its place. Cranmer's rubric is almost verbally as Q.'s.

l. 15. *Te iure laudant, te adorant*: anthem S. (II. 49.) on Sundays and simples.

l. 18. Note the collect of the day said at Prime instead of the usual collect for Prime.

l. 20. What was the *historia de festo* that was to be read in place of the martyrology?

l. 23. *Preciosa* is the usual versicle after the martyrology.

l. 26. *Sancta Maria*: S. (II. 54.) at prime. S. adds *dei* after *domini*. It runs thus: *Mater Domini dei nostri*. The text in Q² is somewhat different; but both in S. and Q. the prayer is not quite a direct invocation of the saints.

l. 27. Before *orent* S. has *intercedant et*.

l. 28. After *nos* S. has *mereamur*; Cranmer hardly ever suffers a derivative of *mereor* to stand; so it is struck out, and *adiuvare* and *salvare* have to be put into the subjunctive.

l. 35. *Nunc sancte nobis*: S. (II. 57.) Q. and many others, hymn at Terce.

P. 118. l. i. *Laus et*: S. (II. 60.) Ant. on Sundays at Terce.

l. 6. *Rector potens*: S. Q. and many others, hymn at Sext.

l. 7. *Ostende nobis*: not an anthem in S. (ii. 66.), but a respond and versicle at Sext. It appears, however, as an Advent anthem in the ancient antiphonary edited by the Benedictines of Solesmes (*Antiphonarium Ambrosianum*, p. 5, in *Paléographie Musicale*, Solesmes, 1900, t. vi.).

l. 11. *Rerum Deus*: S. (II. 65.) Q. and many others, hymn at None.

l. 12. *Alter alterius*: not an anthem in S. but the little chapter at None. (II. 68.) It is not uncommon to find an anthem in one liturgy serving as a respond in another: and so on. See note on l. 28 below.

l. 18. *Adesto*: this collect may be found in the Sarum Missal (col. 815*) in mass *pro iter agentibus*. The collect of the day is made to give way at this Hour to a collect of which it is not easy to see that it is very suitable to None.

- l. 20. Note that *protegantur* is changed into *protegamur*.
 l. 25. *Conditor alme* : S. (I. vi.) Q. and many others, Advent hymn at Vespers.
 l. 28. *Sobrie* : anthem in S. (I. cix.) at Lauds of the Third Sunday in Advent, *Sobrie et* being prefixed from Titus ii. 12. It also forms part of the little chapter at Lauds and Terce on Christmas Day in S. (I. clxxxix. and exciii.).
- P. 119.** l. 3. This is on the lines of S. and Q. Complin, not of Roman.
 l. 7. *Salvator mundi* : S. (II. 226.) hymn at complin from Christmas Eve to Octave of Epiphany, and all doubles to first Sunday in Lent. (Not Q.)
 l. 10. *Salva nos* : S. (II. 228.) Q².
 l. 11. *cum Christo* : S. Q².
 l. 15. *Illumina* : S. (II. 240.) not Q.
 l. 28. Here the influence of Q² is felt in the direction to say the psalms of the hour with *Benedictus*, *Magnificat*, etc. without interval. The rubric is struck out perhaps because the direction as to Lauds is inconsistent with that afterwards inserted above, p. 116, l. 9.

DOMINICA II. ADVENTUS.

- l. 36. *Excita* : S. (I. lxxxi.) Q. and many others, collect for second Sunday in Advent.
 l. 38 : For *valeamus* S. and Q. have *mereamus*. As usual Cranmer has waged his war against the use of the word *mereamus*. Yet nowhere does it seem to be more clear that the word is equivalent to *valeamus* or *bossimus*. He hesitated also between *servire valeamus* and *serviamus*.

P. 120.

DOMINICA III. ADVENTUS.

- l. 5. *Aurem tuam* : S. (I. xcix.) Q. collect for third Sunday in Advent.

DOMINICA IV. ADVENTUS.

- l. 12. *Excita* : S. (I. cxxxiii.) Q. collect for fourth Sunday in Advent.

IN NATALI DOMINI.

- l. 17. *Veni Redemptor* : S. (I. clxvi.) hymn for first Vespers of Christmas. Not in Q.
 l. 18. *Implete sunt* : Anthem at psalms of first Vespers of Christmas, in S. and Q. They both have *Completi sunt dies*. Vulgate has *Impleti sunt*.
 l. 21. *Concede quesumus* : S. (I. cxc.) Q. Collect for Christmas.
 l. 28. *Invitatorium*. Christum verum deum : not in S. or Q.
 l. 30. *Christe Redemptor omnium* : S. (I. clxxi.) hymn for Mattins on Christmas Day. Q. assigns it to Vespers.
 l. 31. *Dominus dixit ad me* : Q² S. (I. clxxii.) first anthem at first nocturn of Christmas Day.
 l. 33. *Populus qui ambulabat* : S. (I. clxxiii.) first lesson, omitting first verse, and last. Cf. first lesson of Q².
 l. 35. *In principio* : suggested by the opening verses of the ninth lesson of Mattins in S. (I. clxxxiv.) or by the gospel at the third mass of Christmas Day, but ending four verses beyond.
 l. 38. *Factum est autem* : suggested by the third lesson of Q¹ and the second lesson of Q².
 l. 40. *Liber generationis* : a portion of the first chapter of the Gospel of St. Matthew was sung with much ceremony at S. (I. clxxxvi.) after the final respond at Mattins. The lesson in the text takes, however, the whole of the first chapter.

P. 121. l. 2. *Facta est*: S. (I. clxxxix.) Anthem, fourth at Lauds on Christmas Day.

l. 8. *A solis ortus*: S. (I. clxxxix.) hymn at Lauds.

l. 9. *O admirabile*: S. (Circumcision, Lauds I. ccxcii. and Purification, first vespers, III. 131.) Q² p. 239, Mattins of Circumcision. One of the finest anthems in the Breviary.

l. 13. *Apparuit*: the beginning is of the epistle of the first mass of Christmas Day, but by some error it passes into the epistle of the second mass, and even three verses beyond its end. As it stands, the lesson begins at Titus ii. 11, and ends at Titus iii. 9.

IN FESTO DIVI STEPHANI.

ll. 15-25. These lessons are from the sixth and seventh chapter of the Acts; but they do not appear in either Q. or S.

IN FESTO DIVI JOANNIS EVANGELISTE.

ll. 28-33. These lessons do not appear in S. or Q.

l. 36. *Ecce angelus*: the lesson in both texts of Q.

P. 122. CIRCUMCISIO DOMINI.

ll. 3-9. These lessons are not in S. or Q.

l. 10. *Et postquam*: Q. third lesson in both texts.

l. 12. *Videte ne quis*: lesson not in S. or Q.

EPIPHANIA DOMINI.

l. 16. *Hostis Herodes*: Q. S. (I. cccxix.) hymn at Vespers on the Epiphany.

l. 17. *Surge illuminare*: S. (I. cccxxi.) third lesson. It passed into the first lesson at Mattins of I. of Edward VI.

l. 20. *A Patre unigenitus*: S. (I. cccxxix.) hymn at Lauds on the Epiphany.

l. 21. *Cum natus*: Q² second lesson; Q¹ third lesson.

l. 23. *In diebus illis*: the whole of Matt. iii. S. has the parallel portion from Luke iii. at end of Mattins.

l. 26. *Et die tertia*: Iohn ii. 1-12; part of this chapter passed into I. of Edward VI. as the second lesson at Evensong, but it began at v. 12. In 1662 the lesson was made to begin at v. 1 and end at v. 12 as in text.

l. 29. *Et nunc hec*: Isaiah xlix. 5-13; this lesson passed into the I. of Edward VI. as the first lesson at Evensong, but from the beginning to the end of the chapter.

l. 32. *Deus qui hodierna*: S. Q. and many others as collect for Epiphany.

DOMINICA I. POST OCTAVAS EPIPHANIE.

l. 37. *Dominum qui fecit nos*: S. (II. 149.) Invitatory for Friday.

l. 38. *Aeterne rerum conditor*: S. (II. 34.) hymn for Lauds on the Sundays from Epiphany to Lent, and through the Trinity season.

P. 123. l. 1. *Servite*: S. (I. 10.) Anthem at first nocturn from First Sunday after Epiphany to Passion Sunday.

l. 3. *Spiritus omnis*: S. (II. 29.) Anthem at last psalms at Lauds on the first Sunday after the octave of Epiphany.

l. 7. *Vota qs.*: Q² (p. 63). S. (I. ccciv.) collect for first Sunday after the octave of the Epiphany.

l. 11. *Deus creator*: S. (I. ccciii.) hymn at first Vespers of first Sunday after the octave of the Epiphany.

l. 12. *Sciamus omnes*: S. (I. ccccxiv.) second anthem at Lauds on first Sunday after the octave of the Epiphany.

l. 19. *Ops. semp. Ds. q. celestia*: S. (I. ccccxv.) collect for the second Sunday after the octave of Epiphany.

l. 24. *Ops. semp. Ds. infirmitatem*: Q² (p. 69). S. (I. ccccxliii.) collect for the third Sunday after the octaves of the Epiphany.

l. 28. *Ds. q. nos in tantis*: Q² (p. 72). S. (I. cccclv.) collect for the fourth Sunday after the octaves of the Epiphany.

l. 33. *Familiam tuam*: Q² (p. 74). S. (I. cccclxiv.) collect for the fifth Sunday after the octaves of the Epiphany.

P. 124. DOMINICA IN SEPTUAGESIMA.

l. 4. Compare l. 9 of p. 115 above, and l. 32 of p. 20.

l. 5. *Miserere* in place of *Te Deum* would seem to be a following of Q. though it should be noted that already in the fifteenth century such was the practice at Syon. (G. J. Aungier, *History and Antiquities of Syon Monastery*, Nichols, 1840, p. 325.) In Bishop Hilsey's Primer of 1539, the fifty-first psalm was also said in place of *Te Deum* between Septuagesima and Easter. (Edward Burton, *Three Primers*, Oxford University Press, 1834, p. 337.)

l. 7. *Preces populi*: Q. S. (I. cccclxxxiv.) collect for Septuagesima.

DOMINICA IN SEXAGESIMA.

l. 12. *Ops. semp. Ds. dirige actus*: S. (I. cclxiv.) collect for sixth day after Christmas. Is this collect substituted for that of Sexagesima to avoid the mention of St. Paul?

l. 13. For *valeamus* S. has *mereamur*.

DOMINICA IN QUINQUAGESIMA.

l. 17. *Preces nras. qs. dne. clementer exaudi*: Q. S. (I. dxli.) Collect for Quinquagesima.

l. 18. *nostrorum*: om. S. Q., but in the Roman Missal of 1474, and apparently in all editions collated by Dr. Lippe (see H.B.S. edition) and one edition of the Sarum Missal (1494), *nostrorum* remains. Thus Cranmer may have had some text before him other than S. and Q.

IN DIE CINERUM.

l. 21. *Hodie si vocem eius*: Q. has this invitatory for Ash Wednesday. In S. (I. dccxvi.) it is for Passion Sunday. Both S. and Q. have *Domini* where the text has *eius*. Is this again a literal following of the Vulgate by Cranmer?

There are no proper psalms. It will be noticed that there are proper lessons for Mattins, but the lessons for Lauds and Vespers are in the Table of lessons following the usual course (see above, p. 146).

l. 23. *Audi benigne*: Q. hymn at Mattins of Ash Wednesday. S. (I. dlxxxii.) hymn at Lauds of first Sunday in Lent. Cranmer thus follows Q. and not tradition in beginning Lenten hymns on Ash Wednesday.

l. 24. *Convertimini*: Q² anthem for psalms at Mattins on Ash Wednesday, followed verbally; the text of the *capitulum* of S. (I. dlvii.) on Ash Wednesday is somewhat different.

l. 26. *Clama ne cesses*: Isaiah lviii. 1-10. Not from Q. or S.

l. 28. *Factum est*: Jonah iii. 1-10. Not from S. or Q.

l. 30. *Magnus enim*: Joel ii. 11-17. Suggested by first lesson of Q² on Ash Wednesday.

l. 33. *Derelinquat impius*: Q² anthem for psalms at Vespers on Ash Wednesday.

P. 125. l. 2. *Exaudi qs. dne.*: Q. (at end of Litany). S. (I. dlvii.) *Memoria pro penitentibus.*

l. 5. *Ex more*: Q² hymn at Mattins of Ash Wednesday. S. (I. dlxxi.) Hymn at first Vespers of first Sunday in Lent.

l. 6. *Lavamini*: S. (I. dclxx.) little chapter at Terce, on the Monday in the third week of Lent, omitting last nine words.

l. 10. *Christe q. lux es*: S. (II. 228.) Complin hymn for Lent, up to Passion Sunday.

l. 16. *Inchoata jejunia*: Q. S. (I. dlxi.) collect for Friday after Ash Wednesday. Here is another break with tradition in the distribution of the collects.

l. 18. *valeamus*: I do not find that this has ever been *mereamur*.

l. 21. *Ds. q. conspicias*: Q. S. (I. dcxxiii.) collect for second Sunday in Lent.

l. 27. *Ds. innocentie restitutor*: S. (I. dcxl.) collect for Vespers on Wednesday after second Sunday in Lent. Not in Q.

l. 33. *Concede qs. ops. ds. ut q. ex merito*: Q. S. (I. dclxxxvi.) collect for fourth Sunday in Lent.

P. 126.

DOMINICA IN PASSIONE.

l. 2. *Vexilla Regis*: S. or Q. See line 22 for the stanzas in use. Cranmer's direction for complin is obscure.

l. 5. *Christum Dei filium*: Q. Invitatory for Passion Sunday. Q¹ has *qui*, but Q² *quia*, as in text.

l. 7. *Pange lingua*: Q. for Mattins of Passion Sunday. Q. is the most likely source of the hymn, as Q. has the stanza beginning *Vagit infans*, which S. has not.

l. 10. *Popule meus*: Q² S. anthem for the psalms on Passion Sunday.

There is a break here up to Easter in the ferial lessons for Mattins and Vespers, but not for Lauds. (See above, p. 147.)

ll. 12-17. These three lessons are part of the Passion generally sung on Palm Sunday, but they seem to have been suggested by Q. See Matthew xxvi. 1-46.

l. 19. *Circumdederunt*: Q² anthem for Lauds on Passion Sunday.

l. 22. *Vexilla regis*: Only five stanzas of this hymn are given. Q. has seven, and S. eight. There was most likely a theological reason for omitting the stanzas *Arbor decora*, *Beata cuius*, and *O crux ave*. But these, again, are in Part I. p. 35.

l. 24. *Foderunt manus*: Q² anthem to psalms at Mattins on Tuesday in Holy Week.

l. 26. Lesson is a continuation of those on ll. 12-17. See Matthew xxvi. 47-58.

l. 29. *Ops. semp. Ds. q. humano*: this is the collect universal for Palm Sunday, but now moved to Passion Sunday.

l. 33. The dislike of *mereamur* shows itself again. *Valeamus* is substituted for what appears to be received in every known text.

l. 35. *Cultor dei*: S. (II. 230) hymn at complin from Passion Sunday to Maundy Thursday.

l. 36. *Media vita*: S. (II. dcliii.) anthem for *Nunc dimittis* on third Sunday in Lent.

P. 127. l. 2. *Parce peccatis nostris*: Not in S. which substitutes *amarae morti ne tradas nos*.

ll. 5-39. These lessons are all taken from the Passion according to Matthew and Mark, following the example of Q. at this season.

CRANMER.

Q

P. 128. l. 1. Mark xv. 33-47.

l. 3. Luke xxii. 1-13.

l. 7. Luke xxii. 14-23.

l. 9. Luke xxii. 24-38.

l. 11. Luke xxii. 39-53.

l. 13. Luke xxii. 54-71.

l. 17. This being the Saturday before Palm Sunday, the lessons change to the Gospel of St. John, and are carried on to the end of the Passion, chapter by chapter.

l. 23. John xii. 1-19.

l. 25. *Respice qs. dne.* S. (see p. 130). According to tradition this collect was said only on the three last days of Holy Week.

DOMINICA PALMARUM.

l. 33. This portion describes the action of the day: Matthew xxi. 1-17.

IN CENA DOMINI.

P. 129. l. 31. The psalms have the Vulgate numbering. They are the same as in S. (l. dcclxxiv.) at the first nocturn of Maundy Thursday. They are not those of Q. nor are the other psalms for Good Friday or Easter Even.

l. 35. *Zelus domus tue:* Q² S. anthem to psalms at Mattins on Maundy Thursday.

P. 130. l. 1. Lesson suggested by Q. and S., but the whole of Chap. i. of Lamentations is read.

l. 3. Lesson is from Exodus xii. 1-17.

l. 5. For *Hebreos* read *I. Corinth.* xi. 20-32. which is a following of Q².

l. 10. *Traditor autem:* Q² anthem to psalms at Lauds.

l. 12. *Kyrie*, and what follows as far as Vespers, is taken partly from S. and partly from Q².

l. 25. *Respice qs. Dne.:* Q. S.

l. 29. *Cenantibus autem eis:* Q² anthem to psalms at Vespers of Maundy Thursday. In S. anthem to *Magnificat*.

l. 35. *Christus factus:* Q² anthem for psalms at Complin.

IN DIE PARASCEVES.

l. 41. *Diviserunt:* anthem for psalms at Lauds of Good Friday Q², and of first psalm of first nocturn of S. The psalms are those of the first nocturn in S.

Cranmer saw how unsuitable it would be to follow the ordinary Friday distribution of the Psalter, as in Q.

P. 131. l. 1. Genesis xxii. 1-18. This is not suggested by Q. or S. It passed, however, into l. of Edward VI. as the first lesson at Mattins on Good Friday.

l. 3. This also has passed into l. of Edward VI. as first lesson for Evensong on Good Friday.

l. 5. This lesson appears to have no history.

l. 8. *Proprio filio:* S. (l. dccxcii.) first anthem at Lauds for Good Friday.

l. 12. *Dederunt:* Q² anthem at Vespers on Good Friday.

l. 14. This lesson appears to be Cranmer's own choice.

IN VIGILIA PASCHAE.

l. 19. Ps. 15 is in first, 75 and 87 in third, nocturn of Easter Even. in S.

l. 21. *Posuerunt*: Q² anthem at psalms of Mattins of Easter Even.

ll. 23-29. These lessons seem particular to this scheme.

l. 31. *O mors ero*: Q² anthem for psalms of the Mattins of Easter Even. S. (I. dccc.) first anthem at Lauds.

l. 34. The first Vespers of Easter show a wide divergence from tradition and they are not the same as in Q². In the Sarum Rite, Vesper's consisting only of one psalm and *Magnificat* is interpolated into the mass before the postcommon, which forms the collect of Vespers.

l. 35. *Vespere autem*: Q² anthem at Vespers. S. anthem for *Magnificat*. *Illucescit* is most likely a scribal error.

l. 39. This is the gospel for Easter Even in the Sarum Missal, continued to the end of the chapter.

P. 132. l. 1. *Ds. q. pro nobis*: S. (I. dcccviii.) collect at the office of the Sepulchre. S. and Q. had the postcommon of Easter Even at this place, which was not suitable when a true Vespers was substituted for the unusual office of the mediæval service.

l. 6. *Salva nos*: Q² S. (II. 228.) ferial anthem at Complin for whole office in Q². *Nunc dimittis* in S.

l. 9. *Christus hodie*: S. (I. dcccix.) Invitatory for Easter Day. Not in Q.

l. 11. *Aurora lucis*: Q. Mattins of Easter Day. S. (I. dcccclviii.) hymn at Mattins on Low Sunday. In the older Breviaries hymns were not sung during the octave of Easter; but at Milan, and the Charterhouse, by the Cistercians, and monks generally, metrical hymns were sung.

l. 12. *Angelus autem*: S. (I. dcccxiv.) first anthem at Lauds on Easter Day.

l. 14. This selection seems quite appropriate.

l. 16. This lesson is borrowed from Q².

l. 18. This lesson is from Q.

l. 22. *Et valde*: S. (I. dcccxv.) anthem to *Benedictus* of Easter Day.

l. 25. *Ds. q. hodierna*: S. (I. dcccxv.) collect for Easter Day.

l. 30. *Hec dies*: S. (I. dcccxvi.) Q. as a kind of refrain on Easter Day.

l. 32. *Ad cenam*: Q. Vespers of Easter Day. S. (I. dcccclxv.) hymn at second Vespers of Low Sunday.

l. 33. *Si consurrexistis*: Unknown to S. and Q.

There are no lessons for the Vespers of these three days in the Course. (See above, p. 147.)

P. 133. ll. 2-14. These lessons seem to be suggested by those in Q² for the Easter Week.

DOMINICA PRIMA POST PASCHA.

l. 21. *Si consurrexistis*: Source not found in Q² or S.

l. 27. *Concede qs. ops. ds. ut q. resurrectionis*: S. (I. dcccxviii.) collect at Vespers on Easter Day. Q¹ has a collect for Saturday in Easter Week, and Q² a collect for Low Sunday, beginning in the same way, but with a different ending.

l. 31. *Surrexit dns.*: Q. invitatory for paschal season. S. (I. dcccclviii.) invitatory for Low Sunday.

DOMINICAE POST PASCHA.

All the collects on this page appear to have a common source.

P. 134. l. 2. *Ds. q. in filii tui*: Q. S. (I. dcccxc.) collect for the second Sunday after Easter.

l. 7. *Ds. q. errantibus*: Q. S. (I. dcccxc.) collect for the third Sunday after Easter.

l. 13. *Ds. q. fidelium*: Q. S. (I. dccccxxiii.) collect for the fourth Sunday after Easter.

l. 18. *Ds. a quo bona*: Q. S. (I. dccccxlv.) collect for the fifth Sunday after Easter.

ASCENSIO DOMINI.

l. 23. *Jesu nostra redemptio*: Q. hymn for Vespers at Ascension. S. (II. 235.) hymn at xv. Complin of Ascension.

l. 24. *Ascendens Christus*: Q² anthem at Vespers.

l. 26. *Concede qs. ops. Ds. ut qui*: Q. collect at Vespers. S. at Lauds.

l. 31. *Christum Dominum*: S. Q. Invitatory for Holy Thursday.

l. 33. *Eterne Rex*: S. Q. at Mattins of Holy Thursday.

l. 34. *Ascendit Ds. in iubilo*: Q² anthem for psalms on Holy Thursday.

P. 135. l. 1. This lesson is suggested by the first in Q² on this day.

l. 3. This lesson is the prophetical lesson for the day in the Sarum Missal.

l. 5. This is the third lesson in Q¹ for Ascension Day.

l. 7. *Nisi ego abiero*: Not in S. or Q. Cf. Y. (third anthem at first Vespers, but the end differs).

l. 11. *O Rex glorie*: S. Q² anthem at second Vespers.

DOMINICA PENTECOSTES.

l. 20. *Iam Christus astra*: Q. hymn at Mattins. S. (I. mi.) hymn at first Vespers.

l. 21. *Veni sancte spiritus*: S. anthem to psalms at first Vespers of Whitsunday.

l. 23. *Ds. q. corda*: Q. S. (I. mviii.) collect at Lauds.

l. 25. *Sancta* is not in Q. or S. Most likely it is an addition of Cranmer's. It has passed into I. of Edward VI.

l. 30. *Spiritus domini*: Q. S. (I. miii.) Invitatory for Pentecost.

l. 31. *Eum* is not in Q. or S., but its addition makes the sentence clearer.

l. 32. *Impleta gaudent viscera*: S. (I. mvii.) hymn at Lauds.

l. 34. *Emitte spiritum*: S. (I. miii.) third anthem at Mattins for Whitsunday.

l. 35. This lesson is a following of Q² first lesson.

l. 37. This again is the prophetical lesson in the Sarum Missal for Whitsunday.

l. 39. This is the same as the third lesson of Q¹ for Whitsunday.

P. 136. l. 1. *Accipite spiritum*: Q² anthem at Lauds: S. (I. mviii.) anthem at *Benedictus*.

l. 4. See the rubric to this effect in S. (I. mviii.)

l. 6. *Hodie completi*: Q² anthem at second Vespers. S. (I. mxi.) at *Magnificat*.

IN FESTO TRINITATIS.

l. 25. *Adesto sancta*: Q. hymn at first Vespers. S. (I. mxlvi.) at first Vespers.

l. 26. *Tres sunt*: Q² anthem for psalms at Lauds.

l. 29. *Ops. semp. Ds.*: Q. S. collect for Trinity Sunday.

l. 32. *in* is an addition of Cranmer's. *ut eiusdem* is the reading of S. Q. and others.

l. 34. This lesson passed into I. of Edward VI. as the second lesson for Mattins on Trinity Sunday.

- P. 137.** l. 2. *Deum verum*: S. (I. mxlvii.) Invitatory on Trinity Sunday.
- l. 4. *O pater sancte*: S. (I. mliv.) hymn at Lauds.
- l. 5. *Te invocamus*: S. (I. mxlix.) anthem to first psalm of second nocturn.
- l. 8. This lesson passed into I. of Edward VI. as first lesson at Mattins.
- l. 10. This lesson appears to be borrowed from Q²'s first lesson. It does not appear to have become the first lesson at Mattins in the Prayer Book until the changes in the lectionary about 1870.
- l. 15. *Te deum patrem*: Q² anthem at psalms of second Vespers. S. (I. mlvii.) at *Magnificat* at second Vespers.
- l. 21. *Spes nostra*: S. (I. mlix.) anthem to first psalm in second nocturn of Trinity Sunday.
- l. 26. *Laudemus Iesum*: S. (I. mclxxiii.) Invitatory for first Sunday of *Deus omnium*.
- l. 28. *Primo dierum*: S. (I. cccvii.) hymn at Mattins for first Sunday after the octaves of the Epiphany, *Dne. ne in ira*.
- l. 29. *Adaperiat dns. cor*: S. (I. mcccxxxv.) anthem to *Magnificat* at first Vespers of Dominica prima post V. Kalendas Octobris, *Adaperiat*, or Invitatory to Mattins.
- l. 32. *Omnis creatura*: S. (II. 28.) anthem to *Benedicite* on Sundays.
- l. 34. *Adesto supplicationibus*: S. (I. dcxxxvii.) collect at Vespers on the Monday after second Sunday in Lent. This collect seems to have been added to supply a collect for the Monday, Tuesday and Wednesday before Corpus Christi.
- l. 35. *Venie* is unusual: S. has *pietatis*. *Venie* appears to have no authority from other books; all that I have examined have *pietatis*.
- l. 38. *Lucis creator*: S. (II. 195.) hymn on Sunday at Vespers, ferial.

P. 138. l. 1. *Vespertina oratio*: Q² (p. 174.) anthem for ferial Vesper psalms.

IN FESTO CORPORIS CHRISTI.

- l. 7. *Pange lingua*: Q. hymn at Vespers. S. (I. mlxiv.) hymn for Mattins at Corpus Christi. The stanzas are as in Q. and S.
- l. 8. *Sempiternæ*: a scribal error for *Supremæ*.
- l. 9. *Panis quem ego*: S. (I. mlxvii.) Part of the Respond to Lectio iv. of second nocturn turned into an anthem.
- l. 11. This lesson is the first lesson at Mattins in Q².
- l. 14. *Ds. q. nobis*: the general collect for Corpus Christi.
- l. 19. *Christum salvatorem*: "This invitatory, worthy of the feast, appears to be original." (Mr. Edmund Bishop, p. 351.)
- Cardinal Gasquet, whose hand I am inclined to see at p. 28 of *Edward VI. and the Book of Common Prayer*, speaks of this Invitatory as one in which "the Catholic doctrine of the Blessed Sacrament as maintained by Henry is unmistakably expressed." I must confess that the Invitatory seems to me to come far short of the doctrine of Transubstantiation which I have little doubt Cardinal Gasquet would demand if "the Catholic doctrine" were to be expressed. I fear the Invitatory affords little or no guide to the stage of opinion in which Cranmer found himself when he wrote the office.
- l. 21. *Sacris solemnibus*: Q. hymn for Mattins. S. (I. mlxii.) first Vespers.
- l. 22. *Ego sum panis*: Q² anthem for psalms at Lauds. S. (I. mlxxiii.) anthem at *Benedictus*.

l. 31. *O sacrum convivium*: Q² anthem to psalms at Vespers. S. (I. mlxxiv.) anthem to *Magnificat*, at second Vespers.

l. 35. *Qui manducat*: S. (I. mlxx.) Respond to seventh lesson of Third Nocturn.

P. 139.

DOMINICAE POST TRINITATEM.

l. 1. It may be remarked that Cranmer here uses the expression to be found in the Sarum books: *post festum Trinitatis*. Later on, on p. 149, he uses the expression *post pentecosten*, which is probably borrowed from Q. with others like *Dominicae post adventum* and *Dominicae vagantes*.

These collects have been compared with those in the Sarum Missal, rather than with those of the Breviary, or of Q.

l. 3. *Deus in te sperantium*: S. (First Sunday after Trinity.)

l. 9. *Sancti tui*: S.

l. 15. *Deprecacionem nostram*: S.

l. 20. *Protector in te*: S.

l. 26. *Da nobis qs. dne.*: S.

l. 31. *Ds. qui diligentibus*: S.

P. 140. l. 3. *Deus virtutum*: S.

l. 9. *Ds. cuius providentia*: S.

l. 14. *Largire nobis*: S.

l. 20. *Pateant aures mie.*: S.

l. 25. *Ds. q. omnipotentiam*: S.

l. 31. *Ops. semp. Ds. q. abundantia*: S.

P. 141. l. 3. *Ops. et ms. Ds. de cuius*: S.

l. 9. *Ops. semp. Ds. da nobis fidei*: S.

l. 10. *possimus*: this is a change as usual from *mereamur*.

l. 14. *Custodi qs. Dne. clementiam*: S.

l. 20. *Ecclesiam tuam*: S.

l. 25. *Tua nos qs. gratia*: S.

l. 30. *Da qs. Dne. populo*: S.

l. 34. *Dirigat corda nostra*: S.

P. 142. l. 3. *Ops. et ms. Ds. universa*: S.

l. 8. *Largire qs. Dne. fidelibus*: S.

l. 13. *Familiam tuam qs. Dne.*: S.

l. 18. *Ds. refugium nostrum*: S.

l. 23. *Absolve qs. Dne.*: S.

l. 28. *Excita qs. Dne. tuorum*: S.

JANUARIUS.

P. 154. 4. *Ioan. et hoc est testimonium*. These are the first words of verse 19 of Chapter I. of St. John's Gospel, on arriving at which the reader was to stop.

7. *Post hec descendit*: the first words of verse 12 of the same.

P. 165.

DECEMBER.

28. Here the scribe seems to have discovered that proper lessons are appointed on pp. 120 and 121 for these three feasts, and struck out the numbers for the second lessons.

28. *Puer autem crescebat*: the first words of verse 40 of Luke II. at which the reader was to stop.

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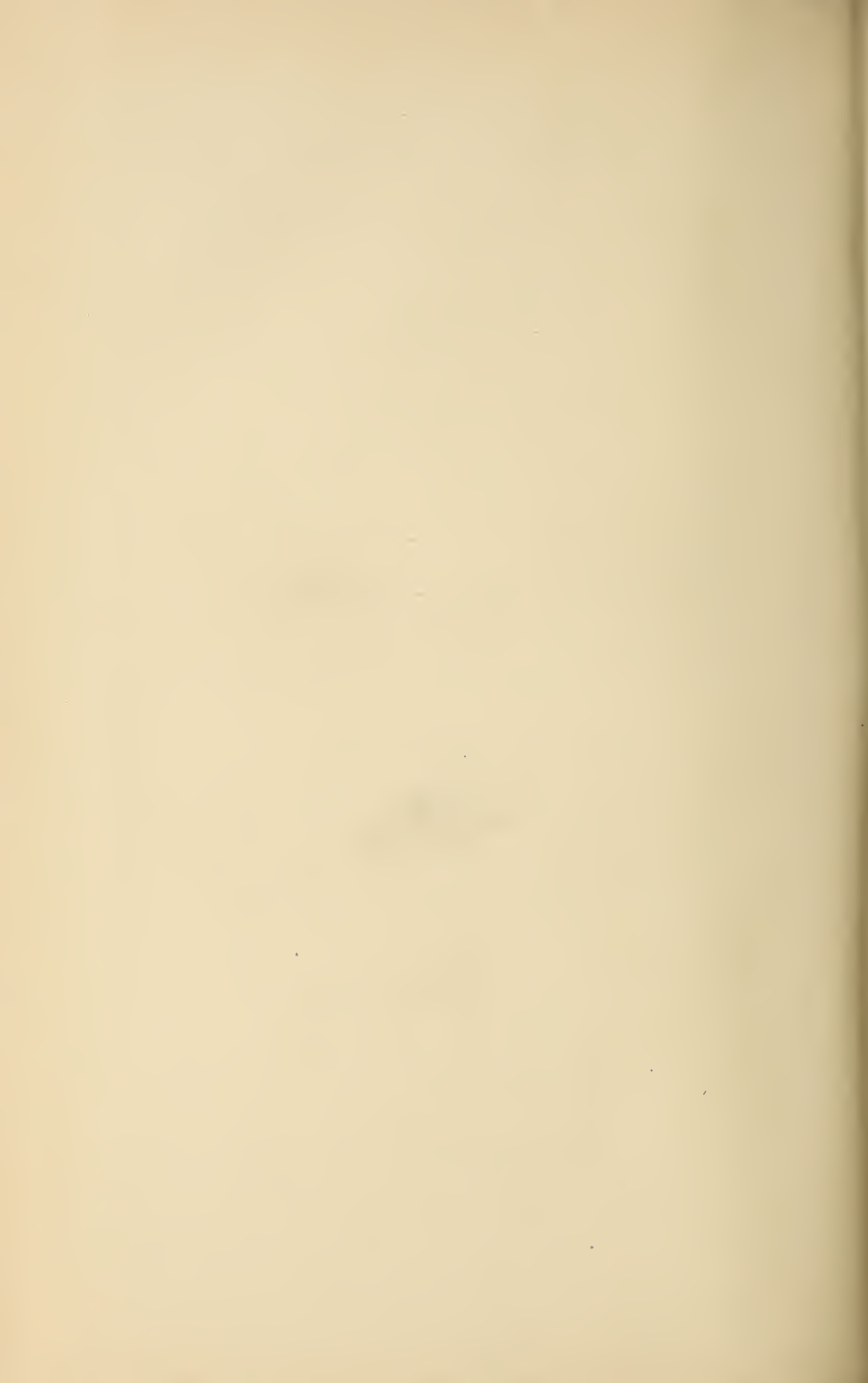
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